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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

The Will to live is a most tenacious power and manifests as the Lust for Living, then as the Love of Life, then as the Love of Life Immortal. The great Buddha said that Tanha, the unquenchable thirst to live, by the way of the senses, and by the way of the mind, was a curse; love for life created the fear of death. And the great teaching is given:—

Kill love of life; but if thou slayest Tanha, let this not be for thirst of life eternal but to replace the fleeting by the everlasting.

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable.

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

Man has debased the love of life into the lust for living; this is due more to false knowledge than to ignorance. Most men and women suffer from the lust for living. But there is a struggle; for while man is craving to satisfy the flesh the Native Soul, awake in the innermost recesses of his being, whispers, insists, when disregarded torments and when submerged afflicts the carnal nature. Evil and wickedness of sensuous life cause pain, decay, death.

The passage from the life of greed and lust and selfishness to some aspect of the True, the Good and the Beautiful is forced upon man by the God of Suffering, a servant of Yama, the God of Death and therefore of Renewal.

One major experience of the man who is passing from the life of selfishness and evil to the good life is the clear perception of his past errors and blunders. These, committed unconsciously and in ignorance, appear to him not as mistakes but as crimes and sins. So he repents. But he repents in ignorance, or, because he has only false knowledge, repents in a wrong manner; and so the lust for living takes, so to speak, its revenge on him. It tempts him to his fall. He does impulsively what he did not mean to do. This,

in its turn, activates his conscience, which sometimes assumes an exaggerated tone that confuses and torments the man. This is the stage of transition, and often it is a long one, lasting for years.

If ignorance and false knowledge create sin, ignorance of the *modus operandi* of the Law of Karma prolongs the period of Repentance that leads to permanent cure. The period is shortened by the blessed knowledge of Karma, which is just, and infallibly so, but which also is merciful, inasmuch as it shows us how to wipe out the evil effects of past misdemeanours and even of felonies.

This important theme is the basis of the remarkable new novel of Sholem Asch. The important psychological problem of sin and repentance is dealt with in *A Passage in the Night*. The Voice of Conscience neglected in the committing of blunders becomes exaggerated to the point of inducing morbidity and melancholia.

We would draw the reader's attention to this novel. Below we quote a few sentences to attract him to a self-examination: Is he, unconsciously to himself, gliding into the sphere of sin? Is he, aware of his past blunders, repenting in the wrong way? What is right repentance?

Says Sholem Asch :—

Like you, I had to start earning my living early, and like every one of us I encountered temptations and pitfalls. Well, I did certain things that I would certainly not do today. And yet, I don't let them tower up and overshadow my life.

Human beings like to torment themselves in order to appease their conscience. And Man's conscience has an enormous appetite; give it a finger, it will swallow a hand.

Certainly one must repent, and determine not to sin again; but one must repent and dismiss the matter.

With your concentration on your sin, you sin greatly against God.

A man must not speak evil even of himself.

Sholem Asch does not give final or complete answers. But his prescription will lead to that Soul-Discipline which the Sages of the Orient have always taught and teach today :—

Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.

Kill in thyself all memory of past experiences. Look not behind or thou art lost.

SHRAVAKA

SHRI VINOBA BHAVE AND THE BHOODAN YAJNA

THE MAN AND HIS MISSION

[**Shri Gurdial Mallik** deals here with Shri Vinoba Bhave, whose 59th birthday falls on the 11th of this month. Shri Vinoba, as he is called, is a most devoted and consistent follower of Gandhiji, whose non-violent moral and spiritual revolution he is carrying into new fields with the Bhoodan Yajna (sacrificial land-gift) Movement which he has introduced. This Movement has far-reaching implications and tremendous potentialities for good, based as it is on the conviction of universal human brotherhood and on faith in man. The advantage of voluntary sharing over divestment by violence or by statute needs no brief. Well for India, well for the world, if the forces released by the Bhoodan Movement in India, with its non-violent tradition, keep, as they spread elsewhere, within the peaceful channels marked out by Shri Vinoba.—ED.]

Today the name of Vinoba Bhave is a household word in India. He is also widely known abroad because he has initiated in India a peaceful all-round revolution with the help of Love—that most potent weapon in the spiritual armoury of Man. The weapon is, no doubt, as old as the hills, but its use in cutting the Gordian knot of some of the crucial socio-economic problems of modern community life is almost new; not quite new, inasmuch as Gandhiji had demonstrated its effectiveness in resolving the tensions of foreign rule and allied political issues. Vinoba is his spiritual heir. But what a long and laborious preparation of nearly 40 years he had to make before he could feel confident of proving the divinity and dynamics of love! His whole life, it appears, had been tending towards the consciousness and completion of this momentous mission.

Vinoba was born in Gagoden, a village in Colaba District in the State of Bombay, on the 11th of September, 1895, the eldest of four brothers. His grandfather, a Chitapavan Brahmin, was known for his independence of thought and action; he had invited "untouchables" to dinner and also had taken Muslim singers into the temple, when one flouting such taboos risked excommunication. His independence descended also to his son, Narhar Bhave, the father of Vinoba, whose real name was Vinayak, "Vinoba" being the pet name given him by Gandhiji when Vinayak was living in the Sabarmati Ashrama. Not satisfied with the orthodox way of education, the father went to college but gave it up for industry and business.

In 1907, Vinoba entered the high school in Baroda. Greatly influenced by the stories of the lives of

patriots like Shivaji and of saints like Ramdas, which he heard in his childhood, and by the songs of the saints he had heard his mother singing, he pledged himself at the age of 10 to lifelong celibacy. At that time began his unending study of scriptural literature, strenuous self-restraint and passionate pursuit of Truth. Sharing with others whatever he received came naturally to him; indelibly impressed on his growing mind was the basic principle of integrated existence: "He who gives is a god, he who hoards is a hobgoblin." At school he took up French at his father's instance, who desired to send him abroad later for higher studies. This enabled him to read, among other books, *Les Misérables* by Victor Hugo, a book after his own heart. He topped the list of students in his class every year up to the Matriculation examination, in which, however, he secured a mere "pass," as he had, as he grew up, begun to participate more and more in extra-curricular activities, especially of the intellectual kind. Afterwards he went to college.

At that time the politics of the bomb and the bayonet had an irresistible attraction for many students. Vinoba, however, resisted this and resolved to tread the path of those who seek, with singleness of purpose and undaunted determination, the Supreme Reality. So, in 1916, while on his way to Bombay to appear for the Intermediate examination, he went off to Banaras—the age-old centre of the Indian pattern of culture of the spirit. Here he studied Sanskrit and sought self-knowledge with unusual diligence and unflagging enthusiasm. Just then Gandhiji visited Banaras, having been invited to a function of the Hindu University. His speech there, urging upon the rich and ruling classes a life of simplicity and service, caused a country-wide stir. So Vinoba heard of him and before many days passed he obtained Gandhiji's permission to join the Sabarmati Ashrama.

While at the Ashrama, Vinoba, who had a very poor physique (he weighed only 98 pounds) impressed all by his astounding capacity for different kinds of manual work.

"How are you able to do all this?" Gandhiji once asked him.

"Through the strength of my desire to work, combined with unbending resolve," answered Vinoba.

His unswerving observance of the vows which every Ashramite had to take amazed Gandhiji. No wonder, then, that Vinoba has been able to master many languages, including English, French, Arabic and Persian; to acquire extraordinary proficiency in such domestic arts as cooking, spinning, corn-grinding and laundering, in dairy work and agriculture and even in stone-breaking and the work of a scavenger; and, finally, to study

intensively and extensively Hinduism, Islam, Christianity, Judaism, Jainism, Zoroastrianism, Sikhism, Taoism and Buddhism. He even wrote poetry during his stay at Banaras, but he "dedicated to the Ganges," as he put it, all those poems which pleased him, and offered to the fire-god those which he did not like. He has a number of books to his credit, but of all these he sets the highest store by the *Gita-pravachan*, his discourses in Hindi on the *Bhagavad-Gita*.

Vinoba scrupulously kept away from active politics, as he did from publicity. For humility is his greatest virtue, as wisdom is his greatest wealth. When it was necessary to assert, in the spirit of an ideal Satyagrahi, his country's birthright to freedom as a vital principle of life, and to go to prison for doing so, he came out of his cloistered existence—in reality a beehive of constructive activities in the field of rural rehabilitation, in which he evinced the same urge for experimentation as in his spiritual life. For Gandhiji chose him in 1940 as the first of his co-workers to enter a moral protest against the dragging of India into the second world war —claimed to be waged in defence of Freedom—by the Government that had so long denied freedom to her.

Then in 1942 came the "Quit India" Movement, which drew into its vortex, so strong was the current of Government repression, even constructive workers who had all along confined themselves to their respective projects and programmes. So once again Vinoba found himself in prison. It was at this time, however, that the realization came to him that, unless educated people like himself mingled with the labouring class, the latter could not labour with faith in themselves and with fervour for the well-being of the whole community.

On the 15th of August, 1947, India became free. But, before Gandhiji had time to consolidate the freedom that had come under his inspiration and leadership, he was shot down, on January 30th, 1948. Therefore, to carry on Gandhiji's herculean work for Hindu-Muslim unity, Vinoba once more came out of his seclusion and travelled in the affected areas, preaching the gospel of good-will and substantiating it by his own shining example. But hardly had the fire of communal fanaticism been put out when Communism raised its head in Telangana, in Hyderabad (Deccan), where proprietors of land and peasants had been terrorized, with consequent death, destruction and destitution. This set Vinoba thinking furiously about the problems of the tillers of the soil and he soon came to the conclusion that to the spinning-wheel, which supplies cloth, would have to be joined the plough, which furnishes food. He also came to another important conclusion, namely, that there should be only one political party in the country, because all the established

parties and those newly springing up alike sought the economic well-being of the sons of the soil, though they differed in their means to achieve this end.

Accordingly, in 1949, in his Ashrama at Paunar near Wardha in Madhya Pradesh, he started an experiment in community living on a "labour-economy" basis, doing away with money as a medium of exchange, and also gave the formula for an integrated life: Cleanliness within and without, manual labour for meeting one's primary needs, peace through the religion and practice of neighbourliness and the spirit of self-consecration towards that end. The experiment being successful, he went in 1951 to Telangana from Wardha—a distance of over 300 miles—on foot, so that on the way he might meet the villagers and learn at first hand the nature and extent of their many problems. As he understood these and thought deeply about them, again and again the words of the ancient adage rang in his ears, "All land belongs to the Lord."

Vinoba sought the practical application of the adage, which is but a variation of the central truth of Indian religion and philosophy: the whole world is enveloped by God; therefore, enjoy whatever is given to thee in the spirit of a trustee without coveting anyone else's portion. The answer was vouchsafed to him at Pochampalli, where the landless "untouchables" appealed to him to get them some land on which to eke out a bare existence, whereupon one of the villagers donated, then and there, 100 acres for distribution among the landless. "Here is an effective answer to Communism," Vinoba seemed to say to himself. "More powerful than physical force is the fervour of fellow feeling." And he began to preach sharing in the spirit of love, which binds all to one another.

Vinoba's Land-gifts Movement is gradually making people cultivate a new attitude towards private property as well as possession, so that the present-day distinction between the have's and have-not's, which leads so often to exploitation and oppression in some form or other, may be reduced to the minimum. He does not aim at the abolition of property, as will be seen from the manner in which the land is donated and redistributed and has to be managed.

After donations of land—large and small—have been received Vinoba sets up a non-party, representative Board. The Board installs committees of a similar character district-wise. The title-deed is drafted and copies are printed. With these in hand the members of the committees go into the villages and the land is surveyed in the light of Government records. After ascertaining all the relevant facts, a meeting of the whole village is convened, where the landless vil-

lagers are also present. The villagers themselves recommend that these landless fellow villagers should be given land, whereupon the latter are given at the rate per family (not per joint family) of one acre of wet and five acres of dry land. This proportion, however, is varied in different States in order to make the unit sufficient to maintain the family. The receiver of the land-gift has to accept certain conditions: first, he shall not sell the land, nor shall he mortgage it; nor, after his death, will the land pass on to his family unless the latter undertake to till the land themselves. Otherwise the land will be passed on to a family who will agree to till it.

Actually, it is understood, no effective provision has yet been made for ensuring that each donee is securely launched as a landholder, with food to tide him over till the harvest and the necessary wherewithal for farming; but the ideal is that, in addition to the land, the needy peasant shall be given agricultural implements, a pair of bullocks, seed, etc., while a well or a tank is dug for irrigation purposes, with the help of money donated by those who have no land to give.

Thus began the "Land-gift-through-love" Movement, which during the last three years has been gathering strength with snowball rapidity. Over three million acres have been given to Vinoba. People have been seeing with their own eyes the wonderful working of the way of love and this has started a revolution in the life of the community. To the gifts of land are being added gifts of money by those who have no land to give, of intellectual and legal ability and assistance, and of free labour for the common good. The spirit of sharing is indeed aroused. And it now remains for the Government and non-official organizations to harness the enthusiasm and energy released under the impact of Vinoba's example, influence and inspiration. To miss doing so would be not only to let slip by a golden opportunity to create a non-violent society based on the twin axes of mutual service and sharing, a society all of whose members shall be for each and each for all, but also to be faithless to the call of the ages as well as of the times. It is a fact in history that such a call has always been given by those who have been clothed in the might of love and *ahimsa*—a Buddha, a Jesus, a Gandhi or a Vinoba.

GURDIAL MALLIK

ELIZABETH BARRETT BROWNING: THE MYSTIC

[Our esteemed contributor **Miss Dorothy Hewlett** is the biographer of Keats; the revised and enlarged edition published by Hurst and Blackett was reviewed in our issue of March 1950. Last year Cassell and Company published Miss Hewlett's excellent biography of Elizabeth Barrett Browning—a better mystic than a poet, though none can forget the charm of her verse. Miss Hewlett's *Elizabeth Barrett Browning* is a revealing volume which deserves high praise. This essay, written with sympathy and insight, brings out the mystical element in Mrs. Browning.—ED.]

"God's love is the true mystery."—(Letter to John Kenyon, June 30, 1843)

The last years of the 18th century and the first 50 or so of the 19th saw a revival in emotional religion which might perhaps be parallelled with that of the 17th century; but with a difference. Evangelism and Tractarianism (also known as the Oxford Movement) gave us no Vaughans, no Donnes, no Herberts or Crashaws. This period produced, rather than the seer or the singer, great reformers and fighters for freedom, Elizabeth Fry, Wilberforce, Lord Shaftesbury.

There was, however, a voice which spoke the language of the 17th-century mystics. Although lacking the full expression of a poet of the first order, Elizabeth Barrett's vision, her spirituality, her choice of subjects, place her among those men of God. In a commerce-ridden age of invention, when railway trains broke the peace of the countryside and satanic mills darkened the North, she had a finger on the pulse of the age, battling in words for freedom against man's cruelty to man, always with an awareness of a larger existence, of the music of the spheres. Employing the image of a grounded ship, she prayed that God would float her.

> Till, in deep calms of space, my soul may right,
> Her nature, shoot large sail on lengthening cord,
> And rush exultant on the Infinite.

It was in her view the business of the poet to interpret the world, not only of nature, the "flower of spring," but also of human activity,

> By issue and symbol, by significance,
> And correspondence to that spirit-world,
> Outside the limits of our space and time.

This inexperienced though widely-read woman developed early a wide sweep of vision, a power to see in large and cosmic terms. She could sweep backwards and forwards through the ages, ride "the steeds of time," always with a high sense of God's purpose, of man's destiny. There was a consciousness, strongly personal, of the sin which marred the world and of its redemption in a Life which "came by Death."

There is in this earlier work an apocalyptic quality, a looking forward to the time when

> ...Eternity
> Shall straight unveil her awful countenance
> Unto the reeling worlds, and take the place
> Of seasons, years and ages.

Earth will perish but the "saints redeemed" will be happy, secure in the love of Christ, their Saviour.

With this strong awareness of the mystery which is God's love, the most spiritually ambitious of her poems was perhaps inevitable. In "The Seraphim," a dramatic lyric written in young womanhood, the protagonists are two of God's highest angels commanded at the time of the Crucifixion to visit the riven earth. For a time, however, they linger by the Heavenly Throne. At last the two Seraphim, Ador the Strong and Zerah the Bright, follow that angelic host,

> The roar of whose descent has died,
> To a still sound, as thunder into rain,

to witness the Supreme Sacrifice.

The opening stanzas of "The Seraphim" are magnificent but, as always in the long poems of these earlier years, Elizabeth Barrett's voice falters towards the end. Perhaps in an age when womanhood was slighted, humiliated and lacking in experience, she felt too self-consciously "the sublime uses of poetry, and the solemn responsibilities of the poet."

That she was humbly aware of her limitation we know from the sonnet "The Soul's Expression":—

> With stammering lips and insufficient sound
> I strive and struggle to deliver right
> That music of my nature...

Perfect expression, she feels, of those

> ...octaves of a mystic depth and height
> Which step out grandly to the infinite

must destroy its human vehicle, the earthly poet :—

> ...as the thunder-roll
> Breaks its own cloud, my flesh would perish there,
> Before that dread apocalypse of soul.

This high and mystic consciousness of an ideal might perhaps in itself hamper sustained expression: yet here Elizabeth Barrett was in good company. In the *Paradiso,* Dante, before the Virgin Mary, cries out that even if his power of speech equalled that of his ecstatic vision he could not dare to try to describe the smallest fragment of her radiant glory.

In 1844 Elizabeth again published an ambitious work, *A Drama of Exile,* written as an invalid in the "straightened space" of a darkened airless room "with peculiar reference to Eve's allotted grief...more expressible by a woman than a man." In this account of the Fall, Eve is no mere imperfect appendage to man, as in *Paradise Lost,* but a soul in her own right, one who in exile from Paradise can assert :—

> ...Noble work
> Shall hold me in the place of garden rest,
> And, in the place of Eden's lost delight,
> Worthy endurance of permitted pain;
> While on my longest patience there shall wait

Death's speechless angel, smiling in
the east
Whence cometh the cold wind...

These words have a twofold personal application. Elizabeth held strongly (expressing the view later in her verse novel *Aurora Leigh*) that it was both the duty and right of women to work in their own chosen vocation; and as she herself wrought poems in that airless Wimpole Street room she awaited patiently that Angel who should release her from pain and sorrow.

But when in 1846 release came it was in a more radiant form:—

...a mystic shape did move
Behind me, and drew me backward
by the hair;
And a voice said in mastery, while I
strove,
"Guess now who holds thee?"—
"Death,' I said. But there
The silver answer rang, "Not Death,
but Love."

A human love, selfless and strong, had drawn her back to life.

During the 15 years of her married life, Mrs. Browning was to know the fulfilment of love, both in husband and in child, but her work still held its sacramental quality. Her Aurora Leigh is a poet, a poet with the avowed aim of her creator, to

...catch
Upon the burning lava of a song
The full-veined, heaving, double-
breasted Age.

A poet in Elizabeth's view should be no dweller in an ivory tower, no dreamer in a romantically coloured past, but an interpreter of contemporary life. That life, however, can be at its highest only an imperfect shadow of an ultimate perfection, and to the human mind that perfection can only be guessed at in the mystery of love, love coming to its richest expression in "First, God's love" and next the love of "wedded souls," a love

Which still presents that mystery's
counterpart,
Sweet shadow-rose upon the water
of life,
Of such a mystic substance, Sharon
gave
A name to! human, vital, fructuous
rose,
Whose calyx holds the multitude of
leaves,
Loves filial, loves fraternal,
neighbour-loves
And civic,—all fair petals, all good
scents,
All reddened, sweetened from one
central Heart!

In "love filial" Elizabeth had known bitter frustration; in "loves fraternal" sorrow in separation, misunderstanding and the loss of a sister; in "loves civic" much disappointment but great exaltation. Her ardent affection for and her strong interest in an adopted country was one of the main interests of her last years. With Italy, in its struggle for freedom against Austrian and Papal domination, Elizabeth worked and suffered. Identifying herself with it to an extent which affected her frail body, she used her pen, both for poetry and in eloquent private letters, on Italy's behalf. So dear to Elizabeth was the cause of Italian liberty that it is possible that the death of the great statesman Camillo Benso Cavour at a critical time

hastened her own end a few weeks later.

It is interesting to note here her account of one of her characteristic dreams: As she lay feverish and seriously ill, she dreamed that she followed "a mystic woman down a long suite of palatial rooms. She was in white, with a white mask, on her head the likeness of a crown. I knew she was Italy."

Although after her marriage her religion was less intense and was richer through a closer contact with men and affairs, it still permeated her whole life. It was inevitable too that she should be vitally interested in the new Spiritualistic manifestations; manifestations, starting in America in the 1850's, which were held by many persons of genuine piety to herald a new Revelation. While admitting that the "spirits" talked a good deal of nonsense, the séances, the table-rappings, the automatic writing interested Elizabeth, scientifically as a branch of new knowledge, and as a sign, a portent, of

> ...that new, near Day
> Which should be builded out of
> heaven, to God.

In this view she felt herself supported by Swedenborg, whose visionary works were cherished reading in the later days of her invalidism. Swedenborg, she wrote, gave evidence of "an increasing aptitude in the bodies and souls of men towards communication with the disembodied." One strong value of Spiritualism was, she considered, that it enabled one to accept again as actual fact those miracles challenged by advanced thought in a materialistic age. As evidence of God's love made plain in mystery, she thought Spiritualism could give spiritual food to a hungry flock that "looks up but is not fed, except with the chopped hay of the schools."

As the years went by, this woman, who in earlier days had yearned in her work to

> ...step out grandly to the infinite
> From the dark edges of the sensual
> ground...,

came to closer terms with humanity. Though remaining to the end "half angel and half bird," never losing the power of idealization, she enriched her experience—but not at the peril of her soul. As her small body grew frailer, the life in what Emily Tennyson called her "great spirit eyes" grew brighter, more intense. There was about her an aura of high spirituality. Thomas Trollope, remembering Elizabeth in his old age, said of her: "In mind and heart she was *white*—stainless." Robert Lytton, a close friend, a more imaginative man, wrote at her death: "A lovelier life never went back to God."

DOROTHY HEWLETT

WRITING AND YOGA

[This is a short introduction to a great and important subject. **Shri Indra Sen** is a follower of Sri Aurobindo and roughly outlines a theory based on his teacher's views. Other writers have made valuable contributions in explaining the subject, *e.g.*, John Galsworthy once wrote of the three planes of human consciousness—sub-normal, normal and supra-normal. The subject has its fascination and requires a basic knowledge of the human constitution.—ED.]

Writing is a creative activity and a most valuable talent and capacity. It is a joy in itself. It is self-expression and self-realization. It is also a powerful socializing force. But the inner dynamism of creative activity, its true motive force, is a mystery. What creativity is, what the urge for creation, what its source and sustaining power, its different levels and qualities, and allied questions stand unanswered. And, therefore, true and original writing is generally regarded as an unexplainable phenomenon, a gift of the gods to man, and if so a science of the creative process is not possible.

Modern depth psychology, however, has discovered what it calls the subconscious mind, and has ventured to enquire into the nature and character of inspiration and the faculty of creation and attempted some explanations of these secrets of human nature. The sum of its answers is that inspiration and creation are determined by the deep dynamisms of the individual's subconscious, which forces are often believed to be sexual in their essential nature. This is the most that modern psychology is able to offer. It does not provide a basis for distinguishing between the different qualities and levels of inspiration and creativity, nor does it give a plan of practical and educational discipline for the cultivation and development of these great faculties. If these higher activities of the human mind and spirit are really incapable of culture or educational handling, and if they are to remain wholly mysterious facts and rare phenomena, then the prospects for the progress of human culture are rather depressing. We must then renounce our aspirations to the heights of cultured life, the joys of creative living and the majority must accept mediocrity as their general fate.

This, however, cannot be true. Our consciousness and awareness from their very nature admit of indefinite growth and therefore it should be perfectly possible to know the creative process, as we do other activities that take place within us. Yoga is claimed to be a discipline to ensure this knowledge, an art of the growth of self-awareness which lights up the secret corners of one's personality and its different planes and dimensions, revealing the true nature of the process of creation.

Our normal personality, which

consists of our reactions and adjustments to the external world, physical and social, is essentially a thing of convention and habit. The normal attention of this personality is directed outward, it is *Bahirmukha,* and it seeks adjustments and conformity, competitiveness, distinctiveness and novelty. But creativity is not its *Dharma,* its quality and function. It is not capable of self-existence, it cannot act out of itself and therefore it cannot create.

Dr. C. G. Jung, a profound psychologist, while discussing the essential quality of personality in his work, *The Integration of the Personality,* says that man commonly lives by tradition. His habitual thought, feeling and action are quite adequate for the usual situations of life and they constitute, as it were, the line of least resistance for the flow of his life's energy. But when an unprecedented situation arises "personality" shows its true worth. It may be able to rise above tradition and habit and put forth a creative act. Personality has also, therefore, a unique "centre" above and behind our normal consciousness, which is usually determined by externalities. He endows this "centre" with the power to integrate the varied thoughts, feelings and volitions of our normal personality.

In Yoga philosophy this centre is the true spiritual selfhood of man, which is a fact to be experienced and the realization of which admits of a systematic cultivation. To discover this centre by experience, to live accordingly and exercise its faculties is to live really creatively. To view all life and existence from that centre is to experience them creatively. And, if one has the power of expression in words, he will be able to embody his experience in written or spoken speech.

Our usual normal personality is to this deeper centre of experience an outer instrument or mask, and the cultivation of this is no more than the improvement of the equipment necessary for the embodiment, conservation and expression of the creative experience. Our training in the use of a language is only an equipment for creative work. The outer personality and the inner conscious centre are parts of our integral Personality and even when we are primarily and largely identified with and limited to the outer part, the spiritual centre does continue to influence us more or less, directly or indirectly. Such influence has been recognized by poets and writers as inspiration. But most often it is an indeterminable factor and therefore not usually intentionally utilizable. If this truly creative factor could become better known and its working conditions better understood, it would be a great aid to the growth of creative writing.

The whole tradition of Yoga bears witness to the possibility of our being able to discover the inner consciousness or self, behind and above the environment-involved and

environment-dependent personality. In our own time this knowledge and the discipline which leads to it have received fresh verification and amplification by Sri Aurobindo. Sri Aurobindo maps out in great detail the varied parts of the integral human personality and gives in his books practical directions for the discovery and identification of these parts. And, since he was a poet and a writer too, he gives an assessment of these in respect of their creative powers.

Our normal personality has its physical, vital and mental aspects and the quality of a piece of writing may be marked by one or the other or a combined working of two or more of these. It bears the stamp of the source from which it proceeds. If it proceeds from the inner conscious centre, which Sri Aurobindo calls the psychic being, it will possess a definite quality. There are also the parts and planes where the individual directly experiences his identity with the universal and the general, and such participation would involve a great widening of the ordinary narrow and divided outlook on life. There are also the ranges of consciousness which Sri Aurobindo calls the overhead planes; they open up successively fresh perspectives of more complete unity.

This is a bare indication of the possible, varied and wide ranges of experience which our personality carries hidden within itself, while we normally continue to live and exercise its most limited, divided and externally determined part. Evidently for true and creative writing these inner, richer and self-conscious planes of personality must be discovered and made dynamic in our lives. Sri Aurobindo has given us the testimony of his own experience:—

> As the Yoga increased, I read very little—for when all the ideas in the world come crowding from within or from above, there is not much need for gathering mental food from outside sources; at most a utility for keeping oneself informed of what is happening in the world,—but not as material for building up one's vision of the world and Truth and things. One becomes an independent mind in communion with the cosmic Thinker.

Evidently it is most important to discover the inner source of knowledge and learn to see things more deeply and fully. But how is this to be done? The way is indeed long and difficult and above all it demands great sincerity of purpose, for creativity is no small prize to be won. And yet the general advice of Sri Aurobindo is simple. It is just this: "Allow your consciousness to grow." The consciousness as such, by persistent and sincere aspiration, should grow in width, depth and height; the measure of comprehension and sympathy should become larger and greater. Increasing one's stock of ideas and words is not growth of consciousness. True growth, when it has really begun, brings us into contact with our creative nature. And while the process of growth is difficult, it is in itself a source of deepest joy.

INDRA SEN

SEE HERE, PRIVATE TOVAVITCH!

FROM ANY AMERICAN TO ANY RUSSIAN SOLDIER

[Our contributor, **William H. Roberts,** believes that a peaceful and amicable co-existence of the American and Communist blocs is possible. He presents here the outlook and conduct which would promote this, showing at the same time the futility of precipitating a "wasteland." He invites the Communist point of view. Mr. Roberts also dealt with the question of conflicting ideologies and permanent values in his article "Despotism, Democracy and Value Theory" appearing in the July 1946 issue of THE ARYAN PATH.—ED.]

See here, Private Tovavitch!

People are getting worried about us. They're afraid we'll soon be tossing hydrogen bombs at each other. They've heard vague hints that there are even worse weapons than bombs—radio-active dust or gas, frightful new bacteria—operations that can change the climates of entire continents and other projects that the men who know don't talk about.

Maybe we *shall* have to fight. I don't know—not yet.

But let's talk first. If we have to fight, we shall each be a little better off because we talked it over first.

And there's a chance, at least, that we may be able to figure out a way to live together on this undersized planet. That would suit me fine.

I don't *want* to fight. I've fought through one big war and I don't like war.

My people have all we want in land, natural resources and opportunities for trade. The two great oceans make us as safe as any people can be in these days of long-range 'planes and guided missiles. We don't want one foot of your land or anyone else's.

I'm not *afraid* to fight. I fully expect we'd win. My country has always won its wars. Victory has become a habit with us. It feels like a law of nature. But I'm sure we'd be badly hurt. You've shown the world that you are a great fighter. I'm not forgetting that in the recent World War you killed more of the enemy than we did, and that to the very end you kept more German divisions occupied on your front than we faced on ours.

I don't want to get hurt. I don't want to hurt you. To myself I seem a friendly sort of fellow. I've been exceedingly lucky. My people have been extraordinarily prosperous. We like to have our neighbours prosperous, too. We've helped some of our neighbours rather generously

when times were hard for them. We'd be glad to see you and all your people happy and prosperous.

You don't believe that, I know. I can't blame you for doubting me. I'll have to admit that we've treated you pretty rudely in the past. I'd rather not talk about that.

If you can't believe me when I say I want to be friendly, figure it out this way. Suppose we fight. Suppose I win. What's in it for me? My buddies and I would have the job of policing all of Russia and Siberia, besides all of Europe. No, thanks! I haven't the slightest wish to spend my winters in Irkutsk or Vladivostok.

Figure this, too. We want to trade. If we flatten out more cities, destroy more seaports and rail lines and lay waste more fields—what's in it for us?

No, if ever I fight you, it will be because I'm afraid of you.

I'm going to talk plainly and bluntly. I haven't the faintest shadow of an idea that you will attack me this year or the next. I know you want peace now—even more than I do. You have lost more than 15 million of your population. Your great cities have been gutted, your fields laid waste, your great dams blown up, your railways and your factories destroyed. No, I'm sure you don't want war, not now.

But I *am* afraid of how you may look at the matter in 1960 or 1970. By that time your nation *may* be the most powerful in all the world. Your population will almost certainly be much larger than ours. Your resources are larger than ours already. Your industrial development was, perhaps, the greatest surprise of the Second World War. You occupy what has been called "the Heartland of Europe and Asia." It has been prophesied that whoever controlled that "Heartland" would dominate the whole continent. I really do not see what can stop you from building up one huge solid bloc of Communist nations from the Pacific Ocean to the Elbe.

What will you want then? . . . Will you reach out to rule the entire world? Will you interfere in our affairs?

If you want to practise Communism in your own country, it's none of our business. If the other peoples of Europe and Asia really want to ally themselves with you, there is nothing I can do to prevent them. But I *can* do something to prevent their being forced or terrorized into joining you. As for ourselves, we don't like Communism. We don't want it in our country.

Probably, there will be a small minority of Communists among my own people for some years to come. The very existence of a great Communist nation or empire only a few flying hours away will encourage them. They'll probably call on you

for help. Will you let us deal with them in our own way? I notice what you have done in Poland, Latvia, Esthonia, Bulgaria, Roumania and Czechoslovakia.

Even if you scrupulously let *us* alone, can we be sure that we shall not clash in some other part of the world? Revolutions may develop in any part of the world. Can we believe that you would remain neutral? What reason have you given us, or can you give us, to let us believe that you would not grasp every opportunity anywhere in the world to set up puppet satellites?

Some of my people are so worried about all this that they think we ought to attack you now. Right now we could make such an attack into a Holy War. We could rally against you all the world that is not yet Communist. We could unite the forces of democracy, free enterprise and religion. You would find that a formidable coalition.

If we don't act now, our alarmists argue, you will soon catch up with us in your industrial development. You have already discovered for yourselves the secrets of atomic energy. You will crush or absorb one by one the peoples whom now we could have as our allies. Your propaganda may even weaken the fighting spirit of our own people. Ten years from now we may not be able to make our workers see anything holy about a war on Communism.

I've got to admit that you haven't much more reason to trust us than we have to trust you. You don't need to remind me that back in 1918 and the years that followed we backed Denikin, Wrangel, Kolchak and every adventurer we could discover or incite, and that since World War II we have ringed you about with air and naval bases that have not the slightest significance for any other nation in the world. We have shown a readiness to support any movement anywhere in the world, however reactionary, so long as it claimed to be fighting Communism. Note one exception to that, though. We have not done that in China. We have been wondering whether we did not make a mistake.

I realize I shall have to *prove* I mean to be friendly. I don't expect to do that in one year, or even in five. Give me 10 or 15 years and I believe I can.

I can understand why you want to be secure against such another frightful experience as the one you went through in the recent World War. I'll support you in any reasonable measures you want to take toward that end. I'll help you to rebuild your factories and your cities and to replant your fields. We will guarantee your ships, if you build or buy any, the freedom of the seas.

If we can keep the peace in this way for 10 years, each of us will learn something from the other. In

10 or 20 years from now neither Communism nor Democracy nor Free Enterprise will be just what it is today.

I am ready to gamble that as you feel more and more secure against attack from without or revolt from within, you will modify some of the features of your present order that seem to us most oppressive. On our side, we shall learn something too. I dare to hope that you will work out a more liberal and humane Communism, while we are working out a more socialized Democracy. I figure that the abrasives of practical experience and of learning by trial and error are sure to smooth off the rough edges of both systems. We shall thus converge from opposite directions upon some middle way of living and doing business together.

I can't define that middle way in any detail just now; but I am confident that there *is* a way that will enable us or our children to make full use of everything that is of real value in each system.

Let's begin by acknowledging that neither of us trusts the other but that we've got to do that or lay most of the world waste. Let's start by taking a chance in some small matter. Let's call that *an adventure or experiment in mutual trust.* If it works out well, we can go on to something more important. If either of us thinks that the other is trying to gain some unfair advantage, we can go right back to where we are now and take up again our suspicions and worries. To paraphrase your Communist Manifesto, you and I both have everything to gain —peace, prosperity, happiness. We have nothing to lose but hatred, fear, mutual hurt, devastation and anguish.

I had about given up hope for anything like that; but some of the things your new government has done have caused me to hope again.

I suppose we shall have to begin with Korea. There is an armistice now but what shall we do about that country?

You and I won't have much to say about that. Our departments of state will try to work that out, along with the departments of several other states. I'm only trying to tell you how it looks just now to a private like me.

To leave Korea divided as it is now would simply assure more conflicts in the years ahead. Somehow we've got to put Korea together again. Can we work out some plan by which, under a unified government, we could provide for:

(1) A general amnesty for all who have fought on either side.

(2) Full proportionate representation of *all* groups and the protection of all legitimate interests. Representatives of the United Nations

and of China should observe and advise on all important issues.

Perhaps the next step would be to hold a great conference, probably in some neutral country. There writers and scholars and other persons influential in shaping public opinion could debate the issues standing between us.

If the outcome of that should make it seem worth while for us to go on, then it might be a good thing to exchange commissions for the study of particular problems. At first the problems would have to be very specific and limited. As experience justified us in doing so, we could go on to study problems more comprehensive and delicate.

In the meantime, what about sending us some of your athletes and entertainers and accepting some of ours in exchange? A few years ago you did invite some of our chess players to visit you. Your masters of the game, I understand, won a rather sweeping victory. The tournament did not endanger your government, I am sure, or your economic system. This year, or is it to be *next* year, I understand that a team of your chess masters will be visiting our country. That looks to me like a good beginning, even if it is a very small one. Can't we have more such exchanges?

Will you permit some of our scholars to lecture in some of your universities on the good features of our way of life, if we provide an equal opportunity for some of yours to tell us about the workings of the Communist system?

Will you publish in your great journals articles stating our point of view, if we do the same for you? I understand that some of our great magazines *have* tried to obtain such articles from some of your outstanding diplomats and political figures, but without success.

Will you permit our students to study in your universities, if we permit an equal number of your students to do so in ours?

Finally, will you permit tourists to visit your country, if we do the same for you?

We shall not do this all at once, I'm quite sure. That is too much to expect. But it is something toward which we both can work, isn't it?

Now it's your turn to talk. Don't be afraid of hurting my feelings. I'd much rather have you shoot words at me now than bullets or rocket bombs later.

I'm all for getting all our suspicions out on the table, where we can both look at them. Isn't there at least a chance that we shall be able to work out some really sensible way to deal with them?

Isn't it worth a try, anyway?

WILLIAM H. ROBERTS

NEW BOOKS AND OLD

THE PHILOSOPHIES OF INDIA*

The Ramakrishna Mission was founded for perpetuating the memory of Sri Ramakrishna. It has done stupendous service in the cause of spirituality in India and outside of it through its innumerable centres and publications on the Vedānta philosophy and allied subjects. The Ramakrishna Mission Institute of Culture was responsible for bringing to completion the Mission's project to publish *The Cultural Heritage of India* in three volumes, to commemorate the Birth Centenary of Sri Ramakrishna (1936). The edition was sold out within a few years but, owing to a continuing demand for it, it was decided to bring out a second enlarged edition in five volumes as specified below:

Vol. I — The Beginnings of Indian Culture (Prehistoric, Vedic and early Brāhmanical, Jain and Buddhist)

Vol. II — Itihāsas, Purāṇas, and Dharma and other Śāstras

Vol. III — The Philosophies

Vol. IV — The Religions

Vol. V — The Arts, Science and Literature.

Each volume is designed to be complete in itself as to history and the critical treatment of the matter included, so as to make it a useful guide to the study of India's cultural history. This Vol. III contains expositions of the different systems and problems of Indian philosophy by 25 Indian scholars who are eminent specialists in their own fields. Professor Bhattacharyya has spared no pains in editing the rich and varied material in this volume, which is not merely an analytical history of Indian philosophy but also a successful attempt to bring to our notice the synthesis of deep philosophical analysis and lofty spiritual exercise.

The cultural heritage of India consists of civilization, culture, philosophy and art, to which three races, *viz.*, the Indus valley people, the Aryans and the Dravidians, have made distinct contributions. Surendranath Dasgupta in his learned Introduction makes a synthetic survey of this culture and rightly concludes that Indian philosophy aims at the realization in this life of the ideals set up by its thought.

The valuable contents of the volume are in five divisions, *viz.*, (1) The Philosophical Systems, (2) The Vedānta, (3) The Religious Philosophies, (4) The Problems of Philosophy and (5) The Philosophical Sciences. For want of space we cannot indicate in detail the contents of each article in the volume. In view of the labour devoted by each learned contributor to his article and the needs of the research students in the field of Indian philosophy we indicate below the topics of the articles in each division with their authors:—

Part I—

Rise of the Philosophical Schools (Dr. T. R. V. Murti); The Sāṁkhya (Prof. M. Hiriyanna); Yoga Psychology (Dr. Haridas Bhattacharyya); Nyāya-Vaiśeṣika (Dr. Satkari Mookerjee); Navya-Nyāya (Dr. J. V. Bhattacharyya); Pūrva-Mīmāṁsā (MM. Shri Pramathanath Tarkabhushan); Materialists, Sceptics and Agnostics (Dr. D. R. Shastri).

Part II—

Brahma-Mīmāṁsā (MM. Shri Anantakrishna Sastri); Essentials of Vedānta (Shri V. Subrahmanya Iyer); Philosophy

* *The Cultural Heritage of India. Vol. III. : The Philosophies.* Edited by HARIDAS BHATTACHARYYA. (The Ramakrishna Mission Institute of Culture, Calcutta. XXI + 695 pp. 1953. Rs. 30/-)

of the Advaita (Shri K. A. Krishnaswami Iyer); The Philosophy of Śaṅkara (Prof. Surendranath Bhattacharya); The Advaita and Its Spiritual Significance (Prof. Krishnachandra Bhattacharyya); Post-Śaṅkara Advaita (Prof. Dinesh Chandra Bhattacharyya); Philosophy of the Bhāgavata (Swami Tyagisananda); The Viśiṣṭādvaita of Rāmānuja (Prof. P. N. Srinivasachari); Madhva's Brahma-Mīmāṁsā (Prof. H. N. Raghavendrachar); The Nimbārka School of Vedānta (Dr. Mrs. Roma Chaudhuri); The School of Vallabha (Prof. G. H. Bhatt); The Bhedābheda School of Vedānta (Prof. P. N. Srinivasachari); The Acintya-Bhedābheda School (Principal Radha Govinda Nath).

Part III—

The Philosophy of Saivism (Prof. S. S. Suryanarayana Sastri); The Path of Yoga in the *Gītā* (Principal D. S. Sarma); Philosophy of the Yogavāsiṣṭha (Dr. B. L. Atreya); Philosophy of the Tantras (Swami Pratyagatmananda); The Philosophy of Mysticism (Dr. Radhakamal Mukerjee); Philosophy in Popular Literature (Prof. Atindranath Bose).

Part IV—

Religion of the Nyāya and Vaiśeṣika (MM. Dr. Ganganath Jha); Nature of the Soul (Prof. A. C. Mukerji); Nature of the Physical World (Dr. Umesh Mishra); Nature of Mind and Its Activities (Prof. P. T. Raju); Extra-Sensory and Superconscious Experiences (Swami Akhilananda).

Part V—

Indian Theism (Swami Hiranmayananda); Indian Epistemology (Prof. Dhirendra Mohan Datta); The Art of Philosophical Disputation (Prof. Yogendranath Bagchi); Indian Psychology (Prof. P. T. Raju); Types of Human Nature (Prof. Hari Mohan Bhattacharyya); Indian Ethics (Prof. Haridas Bhattacharyya); Philosophy of Values (Prof. M. Hiriyanna).

The articles do not exhaust all the aspects of the topics dealt with. They only give us some glimpses of them as will be seen from the contents of a few articles from each part of the volume, briefly indicated below:—

Prof. M. Hiriyanna gives us a masterly sketch of the Sāṁkhya system, which pervades the Purāṇas and a large part of the *Mahābhārata*. It is not the aim of philosophy merely to discover truth but to lead one to realize it. The personal discipline offered briefly in the Sāṁkhya philosophy is more fully described in its twin system of Yoga by Patañjali. Dr. Haridas Bhattacharyya's scholarly and elaborate article on "Yoga Psychology" is a lucid presentation of a difficult subject. He thinks that the yoga system of psychology probably drew much from Buddhism.

Dr. Mrs. Roma Chaudhuri is the only lady contributor. She brings out the fact that unlike other commentators on the Brahmasūtra of Bādarāyaṇa, Nimbārka merely expounds his own theories without attempting any refutation of others. Prof. P. N. Srinivasachari makes some brief critical remarks on the Bhedābheda School of Vedānta, according to which, he states, the Absolute manifests itself in the finite.

Prof. S. S. Suryanarayana Sastri, writing on Saivism, shows how it provides the basis for every shade of philosophic thought from idealistic monism to pluralistic realism, but insists on knowledge as the saviour. Dr. Radhakamal Mukerjee makes some illuminating remarks on mysticism: Metaphysics becomes the law of man's social living in India and is a definite force in human progress. Prof. A. C. Mukerji's article on the nature of the soul makes delightful reading. He shows that it is no exaggeration to say that

> the cultural history of India is the history of the influence the problem of the soul has exercised upon the diverse aspects of her complex civilization through the centuries.

Prof. Dhirendra Mohan Datta deals with Indian epistemology: Epistemology, or the theory of knowledge, has formed an essential part of Indian philosophy as true knowledge alone leads to reality and the overcoming of misery. Prof. Yogendranath Bagchi's article on philosophical disputation will interest even modern logicians. The result of *vāda* (debate) is the removal of doubt. The qualifications and duties of an umpire (*madhyastha*) and a president (*anuvidheya*) given by the ancient logicians are worthy of our consideration and admiration. Prof. M. Hiriyanna's article on philosophical

values is very thought-provoking. The pragmatic view of life taken by Indian philosophy has enabled it to give a foremost place to values. He writes that *Artha* and *Kāma* (wealth and pleasure) have economic and psychological values while *Dharma* (virtue) is a moral value, and *Mokṣa* (self-realization), the ultimate value; all this shows a way of progressive attainment. All Indian systems are optimistic, holding that *mokṣa* can assuredly be achieved.

In the foregoing we have tried to give a glimpse of the magic carpet of *The Philosophies* with its diverse colours and designs as woven by the co-operation of numerous Indian scholars. We feel confident that it will set many to thinking over the momentous problems and mysteries of life and may help to lift some from routine and drudgery.

It is a matter for pride and satisfaction that the Ramakrishna Mission Institute of Culture has set such a high standard for editing and publication as well as scholarship in this volume. We await with eagerness the remaining two volumes of the series, and feel sure that the five volumes, when completed, will also redound to the credit of the Government of India, which has contributed generously towards the cost of publication.

P. K. GODE

The Culture of South-East Asia: The Heritage of India. By REGINALD LE MAY. Foreword by the RT. HON. R. A. BUTLER. (George Allen and Unwin, Ltd., London. 220 pp. 2 maps and 216 illustrations. 1954. 42*s*.)

There are few subjects so fascinating as archæology unless it be the history of a civilization of a people. Together, the combination is irresistible. It is with a feeling of pleasurable anticipation, therefore, that one welcomes this first attempt to portray the ancient culture of South-East Asia. One is not disappointed.

Although the book is written for the average reader, every student of archæology will find it a useful reference work. Dr. le May's introduction, and the chapter following it, give a lucid synopsis of his main theme and it would be well to read these two chapters twice over. For they are the passport to the inner chambers where occasionally amid the Mon and Khmer figures and the bas-reliefs, one may be overwhelmed. As the author himself points out, a certain familiarity of the reader with Indian art and culture is presupposed. What Dr. le May elaborates is the cultural influencing of these ancient lands of the South-East by India.

> India . . . began to exercise a profound cultural influence on its neighbours to the eastward—Burma, Siam, Malaya, Cambodia, Java and Ceylon all falling beneath its sway . . . almost entirely as a result of trading and peaceful penetration by missionaries and others and not by force of arms.

The temples at Angkor and Borobudor; the innumerable statues in stone and bronze of the Buddha, found in many places in South-East Asia; the names of the old cities which are Sanskrit, thinly disguised—all these bear silent testimony. But their art was not merely imitative. What they learnt or what they borrowed, they transformed by the alchemy of their native genius into something distinctively their own.

A fascinating feature of the book is its illustrations, without which many of the author's comments would lose point. Two particularly striking and beautiful figures come to mind—a bronze head of the Buddha from Suk'ōt'ai (Fig. 188); and Fig. 42, a stone head of the Buddha (Môn) — both portraying the serene beatitude which is the keynote of Eastern religious sculpture.

Dr. le May's claim that he has written the book for the general public, is modest. This is a book which the discriminating reader will be proud to own.

K. D. NAYAR

The United States and India and Pakistan. By W. NORMAN BROWN. (Geoffrey Cumberlege, Oxford University Press, Calcutta; printed in the U.S.A. xi+308 pp. 1953. $4.50)

It is a paradox of contemporary politics that America has been phenomenally generous in pouring out its dollars into other countries, including India and Pakistan, and yet day by day America is becoming more and more unpopular. *Prima facie* there is something unnatural in this attitude—a definite misunderstanding of America, and therefore a book was needed to show how and why the United States has to help India and Pakistan and aid both countries to iron out their differences.

Professor Brown has produced such a book. He is well qualified to perform this task of liaison officer, for he is familiar with India, he worked in an Indian college, speaks Hindi and has become Professor of Sanskrit in the University of Pennsylvania. He brings a very judicious mind to bear upon his subject. He has given an impartial account of the events which led to the partition of India and its aftermath. He claims to be a friend of both India and Pakistan, and he wants his fellow-countrymen in America to appreciate the difficulties of both these countries. The circumstances which made Gandhi an indirect and unwilling cause of the partition are neatly summarized on page 90:—

> Even more, though Gandhi abhorred Hindu-Muslim communalism and partition, he nevertheless contributed to them. He could not in his time become the political leader of the majority group in India, fortified by mass support, without being religious. He could not be religious without being Hindu. He could not be Hindu without being suspect to the Muslim community.

Professor Brown is not unconscious of the harm that Katherine Mayo did by her book, *Mother India.* He has also a sufficient sense of humour to be conscious that Indians are apt to look upon Americans as "good humoured over-age children with too much spending money."

In his treatment of Americans who have influenced India, and especially of President Roosevelt, Professor Brown does not do justice to one good American who has been for years an undoubted friend of India, Dr. Stanley Jones. A friend of Gandhiji, he left no stone unturned to place the case of India before his countrymen and especially their leaders. India should not be unmindful of such an American.

The author is painfully conscious of the fact that "neither the Indians and the Pakistanis nor the Americans seem to grasp the other's point of view." He has made a fine effort to supply this understanding and thereby rendered service to his own country as well as to India and Pakistan.

A. R. WADIA

Asoka for the Young. By ATULANANDA CHAKRABARTI. (The Good Books Company, Calcutta. Illustrated. 144 pp. 1953. Library edition: Rs. 6/- Paper: Rs. 2/8)

Atulananda Chakrabarti had a commendable aim in view when he set himself the task of writing *Asoka for the Young.* In the Foreword, Dr. S. Radhakrishnan expresses the hope that this book will be widely circulated among school children and we fully concur with him.

Atulananda Chakrabarti realizes that it is necessary for the younger generation in India to be able to make a true assessment of her ancient culture and tradition in view of the changed values of today. Tradition, he rightly says, is not something we inherit automatically; on the contrary, we must work hard to be able to live up to our worthwhile traditions. Educationists in this country have of recent years been disturbed by the mental and moral disequilibrium so often manifested by students. Books of this type, that deal not only with history but have a strong spiritual background, should

help to provide that anchor without which the untended mind is apt to drift so dangerously.

Commencing with the advent of the Aryans into India, the author gives a brief survey of Vedic philosophy; then, turning to Buddha, he shows how the teachings of that great prophet influenced Asoka.

The setting chosen for the narrative is unusual. It is that of a present-day schoolroom where the kindly schoolmaster unfolds to his little flock these shining chapters of our ancient history.

This book deserves a wide sale, but we feel that its value would have been enhanced had the standard of English been higher. There are a good number of errors in English idiom and grammar in the book.

The volume is well bound and printed, and the numerous illustrations deserve a special mention, for they are as effective as they are attractive.

ROSHAN KOTHAWALA

Christianity in an Age of Science. By C. A. COULSON. (Geoffrey Cumberlege, Oxford University Press, London. 53 pp. 1953. 5*s*.) Received through the courtesy of the British Council.

This "little book" is composed of three lectures given by the author for the Riddell Memorial Lectures Series and is a significant contribution to the *rapprochement* taking place between science and religion.

The thesis is that there is no necessary conflict between science and religion, by which term is meant Christianity, as each represents only a different view of Reality. Professor Coulson illustrates this in the second lecture by "The Analogy of the Mountain," which, seen from different points of view, presents different aspects, but is one whole in itself. One wonders, however, if religion at its highest can be held to represent only one aspect of Reality. Like Plato's idea of the Good, religion must pervade, permeate and even absorb all things in itself. Religion at its best is the experience, realization and vision of God; and when this comes to a man, no particle of matter remains untouched by the glory of God.

Rightly understood, science has brought about an immense enrichment of religion. It has been even a "revelation" of Deity, and the author of this book implies as much. The so-called conflict between science and religion was largely a product of Christian history, and was due to a kind of "totalitarian" belief of orthodox Christianity.

It may be observed that the conflict between so-called Christianity and Science has been only theoretical and there has been actually the closest collaboration between them for all practical purposes. The so-called Christian nations and peoples have taken full advantage of scientific discoveries and even gloried in them as special products of "Christian civilization." It would not be just to throw all the responsibility for the production of the atom and the hydrogen bombs on the scientists. They could not have produced them but for the full encouragement and support of the so-called Christian nations.

MANILAL C. PAREKH

Sacred Books of the World: A Companion Source-Book to *Comparative Religion*. By A. C. BOUQUET. (Penguin Books, London. 343 pp. 1954. 3*s*. 6*d*.)

Dr. Bouquet is already well known for his earlier work, *Comparative Religion*, which also appeared in the Pelican Books series. This is a companion volume, an anthology with full commentary, which traces the development of mankind's profoundest expressions from the primitive chant through the sacred writings of the world's religions to the new Christianity of the present day. It is no easy task to compile an anthology of this kind in so small a volume from the vast literatures which confront, and frequently perplex, the student of religions, and Dr. Bouquet is to be congratulated on his discriminating and representative arrangement. All those who have read the earlier volume with pleasure and profit will wish to supplement and deepen their knowledge by reference to this new collection of extracts from the original sources.

The book is divided into four parts which tend to reflect the natural evolution from polytheism to monotheism. Firstly, the fragmentary utterances of ancient peoples and of primitive savages, the latter collected by field workers amongst the tribes themselves during modern times, are used to illustrate the elementary forms of worship. Then follow temple hymns, liturgies and passages relating to laws and morals. Thirdly, we enter the period of tremendous awakening which has recently been named the Axial Era, stretching from *c*. 800 B.C. to the close of the New Testament canon and embracing all the great religious teachers before Muhammad. The final part deals not only with Islam, but also provides examples from later Judaism, from the *Granth Sahib* of the Sikhs and from the most recent devotional literature.

I would call the reader's attention particularly to Dr. Bouquet's introduction. It will repay careful reading and serve to remove misapprehensions. His approach is scientific and objective; his observations on the translation, interpretation and transmission of a sacred message are brief but significant.

H. J. J. WINTER

The Mark. By MAURICE NICOLL. (Vincent Stuart Publishers, Ltd., London. 219 pp. 1954. 21*s*.)

During his life Dr. Nicoll published several philosophical books under the influence of Gurdjieff. *The Mark*, a posthumous volume, was written after the pupil had to some extent emancipated himself from the master's ideas. He has, however, retained the Gurdjieff-Ouspensky method of interpreting the Bible as a code. At best this leads to taking a Blake-like view of Lot and his wife, the old story retold in terms of symbolic vision. At worst it leads to the theological humbug of substituting "sensual mind" wherever the words "shoes" or "feet" occur in the biblical text.

Dr. Nicoll's main thesis is sound, but it is one that would cause no Hindu the least surprise. He argues that the Greek word *meta-noia*, erroneously translated throughout the New Testament as "repentance," really means a transformation of mind which is far more than a temporary change of mental state. This is, of course, the *mano nasha* of Hinduism's ABC. Like so many of the ideas circulated by the Gurdjieff Group as "secret knowledge," this one could have been picked up in an Indian school, and is none the worse for that.

With the virtues of this Group's method, Dr. Nicoll has unfortunately perpetuated its defects. There is no doubt, to his mind, that the woman of Samaria is the soul, rather than the much-married woman from whom the Christ asked a drink. Her five husbands represent the five senses, and the man

she is now living with, who is not her husband, stands for her search for truth beyond the senses. There is no limit to the "esoteric" games one might play on this principle of word-substitution, but most people leave such speculations behind with adolescence.

Near the end of the book there is a strangely moving little chapter called "The New Will." A man without violence is teaching recruits who have come to a country of non-violence. The new will is not based on violence, or having your own way. The chapter ends disappointingly after one and a half pages: but for a moment it led us to hope that Dr. Nicoll had at last come to grips with the realities of human behaviour both inside and outside the Group. Was he putting forward a suggestion in a little parable of his own that might shake some of his disciples out of their complacency? Unfortunately, his daughter tells us in her Preface, "The New Will" was only a dream.

DENNIS GRAY STOLL

A Doctor's Case Book in the Light of the Bible. By PAUL JOURNIER; translated by EDWIN HUDSON. (Student Christian Movement Press, Ltd., London. 256 pp. 1954. 16*s.*)

This book written by a French doctor has been well translated. It sets out the theories of a Christian who is a doctor, a Christian who turns to the Bible for his every need, both as a man and a doctor, and who maintains that in the Bible will be found answers to all professional problems.

In proof of this he gives many examples from his case book. He holds certain definite theories, for example, that Science is a precious gift from God entrusted to us so that patients may be better helped; that sceptics endure threefold suffering; that the Bible contains not only the true meaning of life and death, but also of disease and healing; that physical, psychological and spiritual factors are closely interwoven in problems revealed by every illness and every accident; that afflictions bear wonderful fruits and that even death is a blessing.

The above and many more are debatable points and the book abounds in others. For instance, take the author's view on the psychological effects of confession. He maintains, and I do not think anyone will contradict him, that in Protestant countries doctors often become, in a true sense, confessors. On the other hand, he is of the opinion that to many Roman Catholics a doctor is an instrument whereby God brings the patient back to the Confessional.

Another statement which many will not accept is that the Bible makes no distinction between spiritual and temporal action, between supernatural and natural healing. "... thus the doctor collaborates with God through his remedies, his technique and the skill of his hands as well as through his intercession for his patients...."

The idea of material medicine having a spiritual foundation is one with which many will not agree, nor will they with the comfortable belief that the Bible contains the justification for all human ills.

Nevertheless the book is essentially readable and gives the reader "furiously to think," and he will also realize that Dr. Journier must be a kindly and sympathetic physician, strong in "the unshakable rock of the Christian life."

ALVA BENJAMIN, M.B., CH. M., F.F. Hom.

Journal of World History. Edited by LUCIEN FEBVRE. (Librairie des Méridiens, Paris. 243 pp. July 1953. Annual subscription $6)

This is a new quarterly edited by Prof. Lucien Febvre, Professor at the Collège de France, Paris, in which articles containing materials to be included under some form or another in the six volumes of the proposed *History of the Scientific and Cultural Development of Mankind* (Unesco) will be published. Reactions to and comments upon the views expressed in the *Journal* are welcome, for these will be useful in the preparation of the final volumes. Each of the six volumes will be placed under the editorship of one or two specialists.

All the editors have been invited by Professor Febvre to supply articles for successive issues of the *Journal*. The articles are to be in English or in French. Moreover each issue will contain summaries in German, Russian, Arabic and eventually in English, if the original is not in English.

The present issue contains interesting contributions: D. A. E. Garrod writes on "The Relations between South-West Asia and Europe in the Later Palæolithic Age." It is a rather inconclusive article but for its negative conclusion: that Western Asia made no direct contribution to the development of "blade culture" in Europe.

An article on Islamic history is G. Wiet's "Comparative Study of the Umayyad and 'Abbasid Empires." Lucien Musset writes on reciprocal influences between the Scandinavian world and Western Europe in the cultural fields during the Middle Ages. Both these articles as well as H. and P. Chaunu's article "Atlantic Economy, World Economy (1504–1650)" are in French. The latter is a very interesting essay on economic history. It raises problems of great importance in methodology. The authors have elected to study the traffic of the port of Sevilla with the Spanish colonies of South and Central America during the 16th and 17th centuries and have analysed very closely various trends and showed how these can be interpreted with the general economic history of the period.

B. Lewis's "The Impact of the French Revolution on Turkey" analyses the channels through which the ideas of the French Revolution were brought home to the Turks and what reaction they evoked.

In the section entitled "Documentation" the following four articles appear: "Linguistic Links of the Altaic Invaders of Northern China during the 4th and 5th centuries A.D." by L. Bazin. The problem of the ethnic and linguistic origin of those tribes is examined in detail; Proto-Mongols and Proto-Turks seem to have played the major parts. "Recent Literature on Overseas Missionary Movements from 1300 to 1800" by R. P. Beaver is a useful review of post-war publications on the subject, including all continents. "New Data on the History of General Councils" by H. Jedin throws new light on the old problem of the supremacy of the Pope over General Councils. In "The Emancipation of the Peasants after the Recent German Research Works" by W. Conze the conceptions of the results of the agrarian reforms in Germany and Central Europe, during the 17th, 18th and first half of the 19th centuries, have been deeply modified, especially in relation to the variations of population.

CLAUDE JOURNOT

The Greatness of Siva. By ARTHUR AVALON. (Ganesh and Co., Ltd., Madras. 24+71 pp. 1953. Rs. 3/-)

The Sanskrit *Stotra* literature of India abounds in pieces which, apart from their devotional value, are remarkable for their poetic beauty as well as their philosophic content. Such for example are the *Stotras* attributed to Kālidāsa and Śankarācārya. The work under review, too, takes high rank among hymns addressed to Śiva. Its actual authorship is unknown; but it is written in character, and the speaker is supposed to be Puṣpadanta, chief of the Gandharvas, as mentioned in the closing verses. The story is that Puṣpadanta, having lost his celestial powers as a result of having unwittingly offended Śiva, placated him by composing this *Stotra*, and regained his original status. This story occurs in the *Devi Bhāgavata Purāṇa* (ix. 20).

This *Stotra*, which comprises only 35 stanzas, is a veritable compendium of Śaiva lore; and is characterized by unusual verbal felicity. The present publication gives the Sanskrit original with two commentaries, one by Jagannātha Cakravarti, and the other known as *Sārārthadipikā*, together with an English translation and elaborate notes by "Arthur Avalon" (Sir John Woodroffe).

Woodroffe did pioneer service to the Tantra literature of India by bringing out a series of texts and expositions. They are mostly out of print now. The publishers have laid readers under a debt of gratitude, therefore, by bringing out new editions of the more popular among them. The present work is a third and revised edition and gives the second commentary for the first time.

K. GURU DUTT

Life, Faith and Prayer. By A. GRAHAM IKIN, with an Introductory Note by LESLIE D. WEATHERHEAD. (George Allen and Unwin, Ltd., London. 127 pp. 1954. 8*s.* 6*d.*); *The Practice of Prayer.* By ALBERT D. BELDEN. (Rockliff Publishing Corporation, London. 96 pp. 1954. 6*s.*)

Religion in its reflective aspect is not only the practice of silence but the practice of conversation as well. The shared truths become profounder. These two books are modest contributions to the conversation of religion, and in their modesty they say much that would be helpful to many people.

Miss Ikin's book will be of special use to the middle-aged. The author is a practising psychologist and realizes that middle age brings its own particular spiritual problems. She writes wisely about the problems of sighing for what might have been, of the job that no longer yields the interest it once did, of the frustration of what is so wrongly called "failure"; and she suggests the solution. It is a religious solution, it lies in giving up the last vestiges of self-love and practising communion and activity with the transcendent experience of human life. Her voice is gentle and truthful in the conversation. Never more so than when she speaks of prayer. "Prayer," she says, "is not an attempt to coerce or pester God into doing what *we* want but an attempt to align ourselves . . . to do what He wants." How much wisdom lies in those few words!

Dr. Belden's smaller book moves to the same conclusion. He uses homely illustrations to point the nature and the need of prayer; they do not offend; indeed they add to the strength and meaning of his own voice in the conversation.

Both books spring out of Christian experience, but it is used in such a manner that non-Christians would find themselves at home in it, and indeed might be helped by the contrasts and similarities that it will suggest to them.

E. G. LEE

Religious Trends in Modern China. By WING-TSIT CHAN. (Columbia University Press, New York; Geoffrey Cumberlege, Oxford University Press, London. xiii+327 pp. 1953. $4.25)

The title of the book, or perhaps the demand of the American public, required Wing-tsit Chan to write about more than one religion in modern China; thus there is the inclusion of not only Confucianism as a "religion," but also the so-called "religion of the intellectual." It is well known that the popular concept, of there being "three religions" in China, is misleading and inaccurate. As the author himself points out:—

> To the Chinese, the word *chiao* connotes three separate ideas: education, culture and religion. When the word . . . is used for Confucianism, it means culture and moral education and almost never has the sense of religion. (p. 140)

It is therefore a little odd to find quoted in many parts of the book the philosophical writings of Prof. Fung Yu-lan and some others.

The most important part of this book is certainly the two chapters on Buddhist movements and Buddhist thought. They are brilliantly executed and cogently argued. It is a rare feat to present so abstruse a system of thought as, for instance, the Wei-shih (Buddhist epistemology) School with such clarity. There are, however, a few points which seem to require further elucidation. In interpreting the Rev. T'ai-hsu's theory of the nature of *dharmas*, Mr. Chan fails to explain how "illusion" is passed on to "function," and T'ai-hsu's statement:—

> From the point of view of reality, there is illusion. Hence the mind rises and disappears. From the point of view of illusion, there is reality. Hence the mind is Thusness,

is interpreted by Mr. Chan as meaning: "There is only one mind. As reality it remains Thusness, and as function, it rises and appears." But the text quoted states "disappears," not "appears"!

Nor does he explain how "all *dharmas* obey the same laws and possess the same nature, and are therefore One." He merely contents himself with the eulogy offered by T'ai-hsu's followers that the abbot "synthesizes" not only *dharma*-nature and *dharma*-character, but also the Wei-shih and the Hwa-yen Schools. This assertion is just as crude as T'ai-hsu's own half-cooked theory. It should be noted here that the Chinese term *fa-hsiang* signifies *dharma*-manifestation rather than *dharma*-character. When manifestation is misunderstood as "character," it gives rise to the confusion in T'ai-hsu's theory, and consequently in Chan's interpretation, that "Idealism and Dharma-Character" are not to be distinguished. And the deduction therefrom that: "The difference between nature and character is relative" (p. 123) is inevitably wrong, for the difference is not between nature and "character," but between nature and its *manifestation*, and is therefore not relative, but essential—a difference upon which are based some of the most important postulates of the Wei-shih School.

It seems a pity that such a highly serious and academic work should suffer from a touch of current journalism, especially in the concluding chapter where the assertion is made that "the new government insists on the freedom of anti-religion along with the freedom of religion," (p. 261) without the slightest shred of evidence or reference to any source. Can't the reader be left free from mendacious propaganda, at any rate in the field of purely intellectual speculation?

WU SHIH-CHANG

THE INDIAN INSTITUTE OF CULTURE

[An excellent case is made out for the value of the Western Classical tradition by **Mr. T. W. Melluish,** Honorary Secretary of the Classical Association of the United Kingdom, in the following condensation of his paper on the subject which he kindly made available, through the London Branch of the Indian Institute of Culture, for discussion at the parent Institute in Basavangudi, Bangalore

The discussion meeting was held at the Institute on June 24th, under the chairmanship of Shri K. Sampathgiri Rao, Professor of English in the National College, who held two factors largely responsible for the decline in popularity of the Sanskrit colleges. They were the meagre economic rewards of Sanskrit scholarship and the widespread wish to avoid hard work. The disciplinary value of Sanskrit, however, was considerable, and if any influence had been pre-eminent in uniting India it was that of the *Ramayana* and the *Mahabharata*. Their value had never been greater than today.

We publish here, following Mr. Melluish's contribution, the views which the Institute had invited from four Indian educationists and which were read in full at the meeting, though some condensation was necessary to meet our space limitations. These essays are by **Prof. G. C. Bannerjee** of the University of Bombay, **Dr. K. R. Srinivasa Iyengar** of the Andhra University, Waltair, and **Prof. K. Anantharamiah** and **Samskrita Visharada Shri S. Ramachandra Rao,** both of the Central College, Bangalore. They have a special relevance to education in India, where, as in England, enthusiasts for scientific and technological education seem to regard the Classics as dispensable.—ED.]

I

THE VALUE OF THE CLASSICAL TRADITION

The value of which I talk is a value to the West, where the ideas inherent in the Classical tradition were cradled and found a home by adoption. The tradition in fact is essentially a Western tradition. That other nations and races may find much in this tradition to attract them will admit of no denial. Westerners no less can select much from the religions and philosophies of the East of inestimable worth. Nevertheless, it is to the (mainly) European genius that the Classical tradition is suited, since it is on the whole the taste of successive generations of Westerners that has ensured the survival of that corpus of literature which bulks so large in the Western Classical tradition.

The greatness of the great men of the past is that their words and deeds have, by virtue of their truth, their beauty or their goodness, awakened a responsive echo in the human heart. Such words and deeds have been stored up in the treasury of the memory of mankind; and, since the contemplation of the beautiful and the good is an exercise of the noblest faculties, it has been reasoned from the time of Plato that the education of the young should largely comprise the legacy of antiquity. Now there were two periods of the past history of Europe, namely the 4th and 5th centuries B.C. and the 1st century B.C. and A.D., when two peoples of an extraordinarily lofty artistic and intellectual development, namely the Greeks and the Romans, produced a number of great thinkers, writers, artists and statesmen, the fruit of whose genius has won the ungrudging admiration of many generations of posterity. It was their good fortune to see in miniature and with a greater clarity than is possible for us many problems which come to us now befogged and obscured by a thousand subsequent but irrelevant issues.

There never was a time when it was more important to point out to the heirs of a new age the worth of its hereditary culture. The most important factor of the 20th century is its internationalism, but we must not blink the fact that no culture that is proper and peculiar to one community can be

disseminated indefinitely, and painstakingly fused with other cultures, without losing some of its inward strength and its outward appeal. The weakening of those ties which bind us intimately to our own peculiar culture to which we are most naturally suited may be a loss to outweigh any gain that internationalism may give. A sorry paradox, indeed, we may present—a world never so linked—a world never so adrift. Unless modern civilization is to lose its savour wholly, a dead level of uniformity must not be allowed to blanket sturdy idiosyncrasies.

Generalizations can be misleading and treacherous, but the peculiar contribution of the West to civilization contains certain broad characteristics to which the teaching of the Classics is particularly appropriate. I suppose the quality of Western culture which stands out foremost is its humanism. Such a belief starts from Man at the centre of his universe. The criterion of all that is most worth while will be found in the soul of man. This placing of man at the centre of culture is a lesson that the Greeks put in the very forefront of their thought. The age-long strife between the State and the individual, a moral lesson so beautifully and affectingly told in the *Antigone* of Sophocles, is but a single example of the value of the Classics in illuminating this one theme of humanism in the culture of the Western world. The scientist in his laboratory investigating the reaction of matter to matter is but an imperfect being until he has first learnt the far more important lesson of the reaction of man to man; nay, worse, he may be a positive danger if his cleverness outstrips his morals. Such indeed is the cloud which hangs threateningly over the present-day world.

Others, however, will see the fine flowering of the civilization of the West in the development and growth of its social and political institutions. The ideal of democracy in the first place was based on a profound belief in the worth of the individual. The Greek world gives us a clear picture of a small community wrestling with the basic ideas of democratic government after going through the successive stages of monarchy, aristocracy, tyranny and sometimes oligarchy. Here is indeed a magnificent nursery for the Parliamentarians and for the voters of the future. Yet our modern educators are more anxious to turn out producers than voters.

The history of Rome is the history of a remarkably tenacious people, with a genius for government that has hardly been surpassed. In bestowing upon their subjects an unparalleled period of peace, they quite incidentally created a system of law that has served as a model to succeeding generations unto this day. Above all the Romans excelled in the social virtues. It was an admiration for this system which, through what has been called the "grand old fortifying curriculum," gave stability to the outlook of those who shared its lessons. *Nous avons changé tout çela.*

Again it may be urged that the culture of the West owes much to its insistence on Reason as its guiding principle. Plato and Aristotle most of all men had Reason enthroned. If the lack of discipline and authority in modern education has grown with the outmoding of all those virtues implicit in the writings of the ancients, the dethronement of reason in favour of some dubious asset labelled "emotional experience" is one of the worst disservices rendered to this country. The classic virtues of restraint and moderation are those whose inculcation through the medium of the Classics has stood the Western world in better stead. Flabby sentiment is a poor substitute for hard thinking, and it is sentiment that is the worst enemy of modern education. Yet there are critics who would oust the Classics on the score of irrelevance.

I believe the need for a Classical

education today is greater than ever to counteract the evil effects of a growing materialism of outlook. Yet I would be no party, even if it were possible, to banishing science from our schools. The ancients themselves would have been puzzled at any dichotomy between science and the arts. In fact the insatiable curiosity of the Greeks which sent them roaming in their speculations all over the universe gave an impetus to Natural Science.

All works of Art, be they products of the pen, the chisel, or the brush, have at least this in common, that they represent a compromise between the spirit and form. The inspiration of the Greeks and Romans was channelled and directed upon certain lines prescribed by tradition, religion, public approval, usage, or even certain fixed principles emanating from the sober and considered judgment of the artist himself. I doubt whether the ancients considered such limitations of form barriers to their self-expression. An artist by virtue of his *métier* must feel some responsibility to his public and it is essentially by their form that the public is able to understand and appreciate the products of the artistic genius. This is not to say that the form of art or literature is not subject to change and development. Greek drama originated in a choral ode and emerged as a comedy of manners, gradually disposing of its chorus as it proceeded. Yet it always maintained a healthy respect for form. It is here that modern art and literature have gone most astray. In consequence there is a rift between modern art and the modern world. Yet how recent a development this is! The literary tradition of the West has been built upon the development of the Classical forms. A Milton could infuse the English spirit into an epic on Classical lines. A Burns could invest with Scottish fire a lyric of a Catullan cast. Keats could frame the romantic song of a nightingale within the structure of a Greek Ode. This blending of the Romantic spirit with the Classical form provided for the æsthetic appreciation of the peoples of the West something that was familiar and represented a degree of balance between the old and the new that gave interest without staleness. Under the new dispensation art and poetry know no form or laws and avow themselves uninterested in popular approval; and this to my mind argues a measure of culpable irresponsibility. I cannot but believe that an education which through the Classics and their modern reflections laid greater emphasis on the value of form in art and literature would do much to recreate once more the link between art and literature and the people.

Of the beauty of ancient literature and art and the vision of greatness which it gives, of the people that are perishing today because they have no vision, I will not speak; that value of the Classics is evident.

I do not claim that the traditional culture of the West has a monopoly of some of the virtues which I have claimed for it. My object in pointing out the characteristics of the Classical tradition is to draw attention to the fact that we are foolishly abandoning the very best of our culture. In so far as the situation has any message for the nations of the East, it should serve as an awful example. A number of educational suicides in this country are desperately anxious to reveal their independence of the mother tree by sawing off the branch on which they are sitting.

We are told that in order to keep up the standard of living more technicians are needed. Hence the boys are to be pushed into technical education. For economic reasons we must have scientists—very well, teach the boys science. There is no discussion as to whether science in itself makes a very good educational medium. The narrowest of vocational training is advocated, if thereby the country may achieve parity with its commercial competitors. The shabby banner that

we flaunt before our sparkling-eyed youth is inscribed with the soul-stirring device, "More Comforts for the Workers." As long, however, as education is made ancillary to economic needs, a social theory, a political dogma, or indeed anything but the individual moral and intellectual needs of the boys themselves, we may expect a continuance of the already noteworthy decline in morals and intellect. Let those who would seek to imitate the West at its worst take solemn warning.

At least it can hardly be maintained that those who take up the study of the humanities do so for any other than strictly educational reasons. They have, in a word, little "career" value. The danger, on the other hand, of the mass production of scientists is that of a sudden increase in a materialist education, to the inevitable detriment of the spiritual element.

Learning as a function of the mind is but imperfectly understood, and the fatally facile image of the mind as a receptacle of given cubic capacity has taken so strong a hold on the public imagination that it is doubtful if anybody will ever be able to disabuse the great British public of the notion. That learning is rather a slow cultivation of habits of thought, of the active exercise of intellectual powers along tracks with which the mind becomes ever increasingly familiar, that, in short, learning is a kind of discipline, is imperfectly appreciated almost everywhere.

Now the particular virtue of a training in the Classics is that the processes involved in acquiring and learning to use highly inflected languages—and in particular languages related to our own—create an attitude of mind towards the written and spoken word which is of the highest value. The kind of English which abounds in loose abstractions and woolly vagueness, with references left inexact and ambiguities unresolved, is only too typical of modern thought. Verbal precision, which is badly needed today, a proper training in the Classics can give. But in education we have always to reckon with the psychologists. These could never bring themselves to approve a course of studies that is either hallowed by tradition or even faintly redolent of hard work. They have therefore announced that any skill which a student of the Classics acquires in the course of his studies is not and cannot be transferred to any other department of studies. If a psychologist says to me that a boy is not better for his Latin in writing English I will pit against his theory 25 years of practice and reinforced observation to the contrary.

One can hardly overestimate the importance to all men of keeping the well of speech pure and undefiled. This century has seen a great debasement of the uses to which speech can be put. It is significant that Hitler banned the teaching of the Classics, for it needed no great linguistic subtlety to see through his verbal fallacies.

If I have gained an adherent to thinking that the Art, History, Thought and Literature of the Greeks and Romans are *per se* worth studying, and the languages for their educative value are worth studying, I shall not have wasted my time.

T. W. Melluish

II

THE CLASSICS IN INDIA TODAY

"We Europeans are the children of Hellas," says H. A. L. Fisher in the preface to his History of Europe. Can it be affirmed with equal truth that we Indians are the descendants of one cultural "parent"? Hardly; more than one civilization has gone to the making of our cultural heritage; and, while the Hindus look back upon the thought and literature of Sanskrit, the Muslims are nourished on the best of Persian and Arabic. This is not for a moment to deny that there is a common culture, evolved during the centuries in which Hindu and Muslim have lived together; it is merely to recognize that our common culture is a river in which many streams mingle, although they have their separate sources. Nevertheless, it is not only possible, it is necessary, to talk of the relevance of the study of the Classics. For, whether we know our Classical languages and their literatures or not, we are brought up on the beliefs that sustained our ancestors; we imbibe their values and attitudes unconsciously, almost with the very air we breathe. In a hundred different ways, the idioms and the metaphors of our everyday speech reveal our debt to our Classics. We are indeed the children of our particular Hellas.

If we would be wise, we should know our spiritual forefathers, their language, their literature, their values, their attitude to life. Ours is an age of transition, in which fanatics are busy planning and perpetrating linguistic purges and pogroms; the old wine of ideas is being violently poured into new word-bottles of monstrous shape and size. And the Classics are invoked to give sanctity to these operations. One must therefore know the Classics, whether one wishes to applaud these efforts, or to oppose them, or merely to understand their significance.

But we must not approach them in the narrow spirit of the sectarian or the fanatic. Among the outstanding qualities of a Classic, according to T. S. Eliot, are maturity and a certain catholicity which makes for a universal appeal. Our chief endeavour must be to imbibe these qualities from our Classics. If we are Hindus, let us attempt to imbibe the cosmic tolerance of the Upanishads instead of going about attempting to preserve or foster the superstitions and practices that have encrusted the purity of the original belief until it can hardly be seen.

Above all, the study of the Classics is a great reminder to us of the continuity of History and the value of Tradition. It reminds us that men were pre-eminent in thought, in their sensitiveness to moral values, in their search for the ideal way of life, long before the scientific inventions and the development of the scientific techniques on which we pride ourselves so much. It makes us think again of the meaning of the word Progress. It makes us ask ourselves, "Are we really better than our ancestors, and, if so, wherein?" It makes us wonder whether, in the things that really matter, our ancestors were not our superiors. No one will deny that this is a very good thing, for it is the beginning of a revaluation of accepted values, of a search for the true values.

Finally, the awareness of tradition which a study of the Classics and their influence enhances, in turn leads to a realization of the essential folly of all attempts to make a break with the past in the effort to rebuild "this sorry Scheme of Things entire" nearer to our heart's desire. In the last analysis, the thing is impossible. Even the revolutionary builds on the experience of the past; or else he would have to discover and invent all human knowledge before he could take a single step forward. This does not mean that no

change is possible, or that nothing should be destroyed. Destruction is implicit even in the process of growth, and, as Carlyle has pointed out, the Old Clothes of ideas and institutions must be replaced by New Clothes. But this is done not suddenly or violently, but constantly, gradually. And it is the wise man's part to keep alive and active this dynamism inherent in society and social institutions.

The study of the Classics, then, helps us to become clear-sighted, mature, wise; it teaches us to conserve rather than destroy; it induces us to seek out afresh the universal values of life.

G. C. BANNERJEE

III

THE VALUE OF THE CLASSICAL TRADITION

In his excellent paper on "The Value of the Classical Tradition Today," Mr. Melluish has made good use of one of the allegories of G. K. Chesterton. Let us not destroy altogether the feeble but steady light of the Classics in our anxiety to have immediately the benefit of the fierce glare of a "modern" education! It was Chesterton too who remarked that a "dead" language like Latin is really an eternal undying language, while a seemingly "living" language is also a visibly dying language! It is a brilliant paradox and, like all paradoxes, it contains a grain of truth. People who object to Greek and Latin in the West, and to Sanskrit in India, maintain that these are "dead" languages, and hence that to waste time on them—when time in our atomic age is so precious!—is suicidal. The average Indian political mentality argues that the mother-tongue or the regional language is all-important; the "national" language, Hindi, is important, too; English, in view of its international vogue, may also be studied: but Sanskrit? Why waste time on this "dead" language, this incomprehensible literature that has no obvious contemporaneous relevance?

The attack against Classical education is delivered (at any rate in India) at different levels—but there is no doubt regarding the cumulative effect. Firstly, there is the view, widely held today in influential quarters, that, as between humanistic and scientific studies, the latter are "dynamic," while the former are stagnant. We occasionally witness the spectacle of a Vice-Chancellor publicly boasting that in *his* university the main if not the sole emphasis is laid on scientific and technological studies. Following this singular trend, our secular democracy has constituted a regular university at Roorkee out of a mere Engineering College.

To the lay mind (and it is the lay mind that controls the universities in India) there is something immediately exciting about science and technology. There are the laboratories, the strange new techniques, the unpronounceable new names; foreign experts come along, and add to the excitement and the fascination. Techniques are important, no doubt, but not without reference to their human worth! Modern governments, terribly afraid of the possibility of another war, are driven to pamper the scientists, not wisely but only too well: to pamper as well as—when there is a suspicion of leakage somewhere—to persecute the scientists. Like the gnats drawn inevitably to the flame, like the flame that must, as the law of its being, lure the gnats, scientists and governments feel fated to come together and—this is the lurking fear in their hearts—perhaps they will one day turn themselves and the world into a vast mutual suicide club. Once grant that science and technology are "dynamic,"

urgently "utilitarian," and demonstrably "progressive," and it follows that the more of science and technology, the better; and the conclusion is that all other modes of intellectual training should be frowned upon. Humanistic studies, then, are a mere luxury, and ought to have no place in our education or indeed in our national life.

Secondly, even when humanistic studies are "suffered," as it were, it is usually made clear that Sanskrit is really of no use even as a luxury. There are universities in India that have Chairs in a variety of scientific and pseudo-scientific subjects, but none in Sanskrit. There are State Governments that make it impossible for pupils to study Sanskrit—it is argued that the mother-tongue or the "national" language would suffer if Sanskrit gained a permanent foothold in the school curriculum. It is not realized that for a boy or girl whose mother-tongue is Tamil, the additional knowledge of Tamil gained in school by the study of a few modern texts is negligible whereas the same time, devoted to a language like Sanskrit, might well lay the foundations of a Classical education. The mother-tongue, being the mother-tongue, is easily and naturally acquired and mastered, and popular journals like *Kalki, Ananda Vikatan, Kalaimagal* and *Dinamani Kadir*, which have an enormous vogue in the Tamil country, give children as well as adults education in the living language and its living traditions. The position is about the same in the other linguistic areas. What is objectionable is the artificial subordination of Sanskrit to the mother-tongue, as if without such State regulation Tamil children would not study their own language! All legislation should be permissive, not coercive—for a democratic society is almost by definition a "permissive society." Our educational reformers have by no means vitalized studies in the modern languages, but Sanskrit is being steadily elbowed out of school and college.

Thirdly, the Sanskrit question is being repeatedly mixed up with the "communal" question and even the racial question—a malady peculiar to South India. Sanskrit is supposed to be the Brahmins' language—the weapon which had helped them to consolidate their position as a "privileged" caste. Not only is Sanskrit the language of the Brahmins: it is also the Aryan language *par excellence*, an importation from the North, the symbol of the Aryan invasion of Dravida Nadu! Down with Sanskrit, then!

Thus the threefold attack against Sanskrit comes from the "dynamic" scientists and technologists, from the champions of the mother-tongue and the "national" language, and, finally, from the communal enthusiasts for Dravidasthan. No wonder Sanskrit studies are in a very bad way today. Although named as the Brahmins' language, it is more often the Brahmins who completely surrender to the blandishments of a "dynamic," "progressive," "modernist" and nakedly materialistic education. Mr. Melluish has vividly described the situation in England consequent on the shift in emphasis in education. The malady is the same in India—only it is far more advanced. On the other hand, the need for a close link with our Classical tradition is even greater in India than in Britain and the West.

To the superficial outsider India is no nation at all—only a geographical area. About a dozen major languages are spoken, and there are strong local loyalties. It is usual to speak of the distinctive "culture" of the Tamils, the Andhras, the Kannadigas, the Maharashtrians, the Bengalees, the Oriyas, the Assamese. Where does Bharat come in, then? Where are the roots of Indian civilization and culture that, in our desire for unity, we may clutch at or cling to? The West broke into factions and nations and sub-nations because neither the common Greco-Latin tradition nor Christianity proved in the long run a sufficiently cementing

force. In India the bond of unity has long been the Classical tradition—in literature, in philosophy, in the arts. Emphasize the regional languages as we may, it should be done without detriment to the common source of all our national activities, the inspiration behind all our constructive endeavours. To lose this inspiration is verily to lose all.

There is another consideration also. For nearly 150 years English occupied a dominant place in our curricula. English for us became the hard intellectual core and radiating cultural centre of our studies. The intellectual world of India, such as it was, whether eclectic or imitative, was *one* world from Kashmir to the Cape. Today conflicting counsels fill the air. English will now vacate the place it formerly occupied, leaving a vacuum that cannot be filled adequately or immediately by Hindi or any other modern Indian language. Our "living" languages, however vigorous in their play of life within certain circumscribed limits, are as yet unequal to the demands that are now likely to be made on them. Under these circumstances, Sanskrit alone can give us that background of strength, opulence, certainty and exactitude which we desperately need today. We are at present distracted by the blaze of violent opinion and controversy, and we accordingly hanker after unity and certainty. But, situated as we are, when we do not know what to do with English or how to do without it, a return to and a reaffirmation of our own Classical tradition offers us the sole means of overcoming the confusion and cultural disintegration that threaten us today.

It is not suggested that all schoolchildren should be made to go through a stiff training in Sanskrit, but it is certainly necessary that they should at least have some knowledge, at first or second hand, of our Classical heritage. It also means that our educational system should be a permissive one in the best sense of the term, so that we may have in all our schools and collegiate institutions some teachers and pupils who may resolutely devote themselves to a study of Sanskrit, or engage themselves in research and bring about a general diffusion of the ideas which are enshrined in our great Classics. Although the outlook is bleak and unpromising, there are not wanting clear signs that may well be the harbingers of a new Classical Renaissance in our country. One example must suffice here. Rajaji (Shri C. Rajagopalachari), the fighter and patriot, the Odysseus of the Congress, the Nestor of the ruling party, has tempered his life and politics with the Classics of India—the *Upanishads*, the *Gita*, the *Mahabharata*, the *Ramayana*—and his popular commentaries on these imperishable testaments of the Indian genius help the masses in Tamil Nad to forge afresh their links with the national tradition. In his own life, in the purity of his prose style in Tamil no less than in English, in the steady wisdom of his sentiments and parables and public pronouncements, in the unhurried, unambiguous movements of his political action and in his unfaltering and clear sense of direction we have an ocular proof of what the Classical tradition can do for us today in India. So long as our climate can produce sages like Shri C. Rajagopalachari, we need not wholly despair of our future.

K. R. Srinivasa Iyengar

IV

INDIA AND THE GRECO-ROMAN TRADITION

Mr. Melluish's monograph is concerned with the value of the Classical tradition in the field of creative effort —literature, art and philosophy—and, secondly, in the field of education. In the introductory part of his paper he says that the Classical tradition is suited mainly to the European genius; and that the taste of the Westerners has ensured the survival of Classical literature. These two statements are not supported by historical facts.

There was a gap of five or six centuries in the Classical tradition of Europe. Europe reeled back to barbarism after the fall of the Western Roman Empire in the fifth century. It was the Muslims who preserved the Classical literature, science and philosophy, and handed back the torch of learning to Europe in the 12th and 13th centuries. During this long interregnum even the clergy were ignorant.

It is, moreover, important to bear in mind that European civilization is a blend of the Christian and Classical traditions. Christianity, like the other great religions, is a product of Asia; and an Asian people can easily enter into the spirit of Christianity, which contains certain elements that perplex the Western mind. Secondly, the Classical tradition of Europe is far from being alien to us. The ancient Greeks and Romans were the cousins of the ancient Iranians and the Indian Aryans. All these Aryan peoples had common social customs and religious beliefs. The very gods they worshipped had a family likeness.

Moreover, there has been in the past a certain cultural contact between India and Greece. Soon after the invasion of Alexander, Indian sculpture and architecture were markedly influenced by Greek art—the traditional images of Buddha, for example. On the other hand, the Greek philosophers and mathematicians of Alexandria were profoundly influenced by Buddhist and Hindu thinkers. These historical facts reveal our close kinship with the ancient Greeks and Romans; and the Classical tradition of Europe has a deep significance for us.

We have to preserve our own national excellence and, at the same time, cultivate an international outlook. Mr. Melluish thinks that present-day internationalism is a menace to the strength and vitality of one's own national culture. But internationalism proper is antagonistic to the provincial, not the truly national. Mr. Melluish rightly says that the strength of the modern world will lie in diversity within unity. We have to study the Greek and Latin works at least in translation, in order to take our proper place in the comity of nations.

The educational system in India 120 years ago was very defective. There were very few educated men; and they knew only the Sanskrit and Persian literatures. This historical fact is not adequately realized by those who hold that the introduction of English as a medium of instruction was a mistake. Macaulay's arguments in favour of English as a language of culture and also as a language of international communication are stronger today than they were then. Any possible resuscitation of literature, art, philosophy and science in India today is bound up with our adherence to our own tradition, Sanskrit and Persian, and to the European tradition through the medium of English.

But a generation after Macaulay's death T. H. Huxley complained that in England too much importance was attached to Latin, and the growing sciences were neglected. His plea has had its effect. The pursuit of science appeals to the utilitarian spirit of the

age. Most men have developed a delusive notion that the sciences alone are worth pursuing, and that the humanities have no value. The sciences were neglected a hundred years ago; but now the pendulum has swung to the other extreme. Ordinary men, greedy for quick profit, think only of the career value of a course of studies, and fail to realize that we should pursue knowledge for its own sake and that knowledge forms a man's mind and character. Today the world is full of indiscipline, dishonesty and the spirit of strife. Mr. Melluish rightly traces these grave social evils to our neglect of the humanities. It has been well said that ancient civilizations were destroyed by barbarians from without, and that modern civilization is likely to be destroyed by the barbarians within.

The happiness of every individual, the survival and prosperity of every nation, will ultimately depend on a sound system of education. If poverty, disease and crime are to be eliminated, if world peace is to be ensured, and if democracy is to survive, the voters and the leaders of the people have to be educated on proper lines. Planned education has, no doubt, its dangers. We are familiar with the types of "conditioned" minds produced by the educational systems of the mediæval church, and of the Fascist and Communist States. The education imparted to the young should be such as to promote the democratic virtues of freedom and fellow feeling, the spirit of enquiry and the pursuit of truth.

An exclusive education in science leaves many faculties of the mind unexercised. The humanities alone impart a knowledge of men and their ways, enlarge our sympathies and educate our conscience and our sense of beauty and of goodness. Some great scientists, such as T. H. Huxley, Einstein, Eddington and Jeans, have been steeped in the spirit of the humanities, while they excel in the scientific field. But an ordinary student of science, outside his own special field, is the most unscientific of all creatures. The much vaunted impersonal outlook of a scientist does not serve him when he comes to deal with complicated human affairs; he is in some cases a helpless victim of passion and prejudice, because his sense of justice has not been educated. Filling administrative posts with men who have received but a superficial training in science involves a twofold waste, of material resources and of human talent.

Mr. Melluish has rendered a real service by his indignant exposure of the specious theories of the modern pseudo-psychologists. The study of a language is an incomparable training of the capacity to think clearly and logically. Mr. Melluish contends that even the practice of translating a passage from an inflected language like Greek or Latin (or Sanskrit) into an analytical language like English, and *vice versa*, provides a valuable mental discipline and brings a clearer apprehension of the written and spoken word.

Along with a debased language due to neglect of the Classical tradition, we have now a kind of art which exhibits no sense of form and which is quite unintelligible to the general public. Mr. Melluish sounds a note of warning: "Let our reeling folly serve as an awful example to the East never to cut themselves off from their own culture."

In a modern short story a mother says that Latin may be all right for Jack, who has to pass his entrance examination; but she wonders what good Latin could do Evelyn.

The tutor replies that Evelyn, like all children, is new to our civilization; she has to enter it and Latin is one of the subjects in her entrance examination also; no one can grasp modern life without some knowledge of its Greco-Roman origins.

Scholars have pointed out that the moderns owe to the ancient Greeks their humanism, their sense of the dignity of the individual, their respect for

the authority of reason; and that they owe to the Romans much of their law code, many of their social and political institutions and their sense of discipline and orderliness. Therefore Indians should read, at least in translations, the masterpieces of the Greek dramatists, historians and philosophers and the Latin poets. These works feed and strengthen the spirit of man. They will give us a correct sense of values. The Classical writers will inspire us with an unquenchable thirst for the good, the true and the beautiful. They will give a new direction to modern science and will enable us to make a beneficent use of the Titanic power that scientific knowledge brings us, because our growth in wisdom and character will be equal to our knowledge. Then the desolate "waste land" of the spirit will receive the water of life; and the splendid vision of a nobler and happier humanity, conjured up by Shelley, will be realized:—

> The world's great age begins anew,
> The golden years return.

K. ANANTHARAMIAH

V

THE VALUE OF THE CLASSICAL TRADITION

The paper by Mr. T. W. Melluish is an excellent one and most timely, at a moment when Classical traditions are being set at nought and Classical studies are derided. It is well to draw the attention of India and other Eastern countries to the noble qualities found in Western Classical studies. For humanism, reason, the system of law and the social virtues and harmony between spirit and form, as also between technology and the humanities, are necessities as much to the East as to the modern West. So, though the paper is primarily intended for the West, it has a great value for us in India and the East. It is true that the Eastern countries were very great in the past and had their own traditions; but today, owing to historical reasons, they are compelled to shape their society very much on the pattern of the West. It is particularly so in two important fields, namely, Education and Government.

The educational system in India is in a fluidic state and unless steps are taken quickly to give it the right direction, chaos may result. In this subcontinent, different languages are spoken and the people belonging to the various parts of the country naturally insist on learning the language prevailing in their region—sometimes to the exclusion of others. This may ultimately lead to complete diversity. The problem therefore arises as to how to establish unity between the various peoples of India. Here it is that we must take a lesson from Mr. Melluish. He has pointed out, though in a different context, the great unifying quality of the Classics; and we here in India must think of introducing the study of the Indian Classics, and that perhaps compulsorily, into our own educational system in order to achieve unity in the linguistic and national fields.

Now that English, which all along did this work of unification, is not very much in favour, Indian Classical studies alone can save us from educational disaster. Again, in the literary field we are running riot. The insistence on "novelty" of which Mr. Melluish complains has wrought havoc here also. If we want to come back to ourselves, we must understand the fundamentals of true literature. These again can be had only from a study of Indian Classics. For it is only these that tell us that what constitutes great literature is not an attempt at mere novelty but

the able delineation of a *Rasa* (sentiment) in any work of literature or art. Again, we also are in the grip of loose thinking and given to ambiguous speaking, as are the moderns in the West. Precision in thought and expression could be gained by a study of ancient Indian logic and grammar. A certain story narrated to the writer by his preceptor in Classical studies was of a learned Swamiji belonging to a neighbouring district who used to draw the attention of anybody who spoke to him incoherently to the necessity of studying at least a line from any of the commentaries written by Sri Jayathirtha, the great Indian Vedantin philosopher.

Two other important benefits from Indian Classical tradition deserve consideration here. The first is the habit of memorizing which was insisted upon in ancient India. The entire Indian "Sutra Literature" came into existence to facilitate committing to memory a branch of knowledge. The sorry plight of the modern who finds it hard to write or speak two sentences without the aid of a printed book should compel us to ponder what we have to do to cultivate our memory. Our ancient pandits who were "walking encyclopædias" should be regarded as our ideals for the removal of this defect.

Secondly, for keeping our "well of speech" pure, the Indian Classical tradition hands down to us two methods: those of *Akanksha Krama* (the method of expectancy) in the interpretation of a given sentence and of the *Viseshana Viseshyabhava* order (the qualifier-qualified relationship) in associating properly the words of a sentence. These methods will help us to achieve the "verbal precision" which Mr. Melluish says the modern West also lacks.

Above all, one great danger which is threatening Western education is common to our land also. It is the emphasis laid upon the study of sciences and technology to the exclusion of humanistic studies; and the advocacy of the narrowest of vocational training. This is bound to disturb the balanced attitude of men and society; a balance which is absolutely necessary for the full development of the personality as well as of society. Here we must learn a lesson both from the Western Classical tradition and the Indian. For both traditions definitely inform us that for true progress the study of philosophy and poetry is as important as the study of the sciences. In short, if man is not to succumb to the threat of the atom bomb, he must attempt fervently to establish harmony between the sciences and the humanities.

Some of these salient features of the Indian Classical tradition are mentioned here to show that our present-day ills may get cured by our adhering to that tradition.

At this stage, the suggestion may be made that, just as India and the East have a good deal to learn from ancient Greece and Rome, similarly modern Europe may have something to learn from a study of the ancient Indian Classics. The Indian Classics have a few fundamental principles to offer to all humanity. The insistence upon the rule of *Dharma* or Righteousness in all spheres of human activity is a great contribution of ancient India. This is the theme of the Vedas, of the great Indian Epics and of the Law-texts of the Indians. This principle of *Dharma* allows a modern society to form any kind of government provided such a government runs its machinery on the basis of *Dharma*. Then again, Indians talk of the concepts of *Rasa* and *Dhvani* as those which alone should rule in true literature and the fine arts. A greater virtue of the Indian Classics is to draw the attention of man towards the existence of a higher power governing the universe. This leads man to realize his limitations and to curb the conceit which otherwise will grip him. It also enables him to cultivate humility, which alone will make him a useful member of society.

Considering these fundamental virtues, would it not be wise for the modern educationists of the East and the West to encourage the study of the Classics of both regions in their educational systems? Thus, it may be possible for the young man of the Western schools and colleges to study the Western Classics with a dash of the Eastern. Similarly, Eastern students may be introduced to one or two great works of Greece or Rome. This internationalization of Classical studies may lead to a better order of human society.

Mr. Melluish is rightly convinced of the utility of Classical studies but, in arguing for their encouragement, here and there he seems rather harsh towards the moderns who think of eschewing the Classics. For example, he is impatient with the psychologists and is not prepared to grant to psychology the status of a science. The present writer is at one with Mr. Melluish in advocating Classical studies, but he would suggest that talking about the modern educationists averse to the Classics in such a manner, however much they may deserve it, is only to invite trouble in addition to risking the loss of one's own object. After all, there may be a grain of truth in the theory of "emotional experience" put forward by the moderns, etc. The correct approach seems to be to meet the moderns' objections to the introduction of the Classics in a different manner. If the moderns argue—as a few in India are doing—that a study of the Classics curbs the development of the creative abilities of an artist, let us say that too many books of the past need not be studied. If they argue enthusiastically for the importance of "emotional experience," they may be told that "reason" is at least as important as "emotion," which it is unwise to emphasize. Such a compromising attitude would seem more likely to bring about the desired end.

This very small point apart, the stimulating essay of Mr. Melluish is responsible for provoking in us many thoughts. May his efforts to convince the people of his country to accept the utility of Classical studies be crowned with success!

S. RAMACHANDRA RAO

REPORT FOR 1953

Most of our readers know that THE ARYAN PATH is the organ of the Indian Institute of Culture. The objects of international understanding of all cultural traditions and of education of the public that THE ARYAN PATH serves through the written word, the Institute promotes through lectures, discussions, publications, musical programmes, exhibitions, etc.

The Institute's Report for 1953 has been out several weeks. It contains a remarkable digest of cultural activities, under the Institute's own auspices, in India and in the world at large.

Readers interested in the Report or in the Institute should write to the Corresponding Secretary, Indian Institute of Culture, 6 North Public Square Road, Basavangudi, Bangalore, or to the London Branch of the Institute at 62 Queen's Gardens, Lancaster Gate, W. 2.

THE INDIAN INSTITUTE OF CULTURE

WORLD PEACE DAY

On August 5th, the eve of the dropping of the atom bomb on Hiroshima, the Indian Institute of Culture, Basavangudi, Bangalore, celebrated World Peace Day with a Special Meeting under the chairmanship of the Mayor of Bangalore, Shri H. S. Seetha Ram.

Addresses were given by Prof. S. A. Asirvatham and Mr. Gordon Muirhead and messages for the occasion received from the Mayors of the two Japanese cities that had passed through the horrors of atomic bombing were read.

Mr. Shinzo Hamai, Mayor of the city of Hiroshima, had written:—

Dear Friends in India:

It is with distinct pleasure that I send you a message from Hiroshima in celebration of the World Peace Day, August 6, 1954.

May I first send you on behalf of the citizens of Hiroshima our very cordial greetings and our expression of high admiration for the fine leadership the Indian people are so conspicuously demonstrating to the world at present in defense of the valuable cause of world peace.

As we observe the ninth Peace Day here, our concern for the ever-developing destructive powers of the nuclear energy is very deep indeed, for the recent American hydrogen bomb tests in the Bikini atolls, in spite of the considerable span of space and water that intervene between our country and the test site, have nevertheless had very real and alarming effects all over Japan.

Since we believe that these signs of evils of the atomic energy abused, apparently of small account in the face of more seemingly important events of the world, really portend an inconceivably huge catastrophe which it is now no exaggeration to say might eventually destroy mankind in its totality, we are concentrating our best efforts to make our urgent appeal listened to by all the world's principal policy-makers to have the hydrogen bomb as well as all other forms of nuclear weapons effectively banned and outlawed. We are encouraged to know of similar movements being carried on in many other parts of the world and it is our hope that mankind will be wise enough to take the right decision before it is too late.

My very best wishes go to your commendable gathering on this Peace Day which I regard as a staunch bulwark against the impending threat to humanity. May it be a real success, contributing in a substantial measure to the establishment of a worthy peace among all nations of the world.

The message of Mr. Tsutomu Tagawa, Mayor of Nagasaki, read as follows:—

With the coming round of the ninth anniversary of the atomic raid on Nagasaki the pathetic memory of the dire calamity they suffered nine years ago is refreshed in the hearts of Nagasakians.

As you are all aware, the people of Nagasaki have been striving for the establishment of a world peace. If they are successful, with the co-operation of the Indian people and all other peoples of the world who earnestly desire an end to war, the precious lives of so many tens of thousands of their fellow citizens will not have been sacrificed in vain.

I am delighted to know that, in full accord with the citizens of Nagasaki who aspire after a solid world peace, your Indian Institute of Culture has been making every effort for the attainment of this great end.

Mr. Alfred W. Parker of Oakland, California, who, as Executive Secretary of an *ad hoc* International Committee, did good work in promoting the wider observance of the anniversary of the bombing of Hiroshima as World Peace Day, had also sent a message for the occasion, urging a brotherhood for peace and the practical application of the Golden Rule. "The eternal law of love," he said, had been taught throughout the centuries and was embodied in the ethical teaching of the world religions, adding:—

If all adherents of religion would start to apply the teaching of their masters and prophets in their daily human relations, in science and techniques, in education, in economy and foreign policy; all the turmoil of war, suppression and exploitation would cease.

This note was echoed by both speakers. Professor Asirvatham said that restoring religion and ethics to their legitimate place would end the mutual

distrust between nations which was a major threat to peace. The other threats were colonialism and racial discrimination, and hostility between ideologies, which had to be ended. For this, tolerance and peaceful co-existence were the cure. Democratic India's non-aggression and non-interference pact with Communist China furnished the pattern.

Mr. Muirhead said that almost all great religious teachers were men of peace. All peoples wanted peace and in all religious groups there were some who opposed war on principle. The Quakers had always done so because of the damage war did to the spiritual life of man. There was no hope without belief in the human individuality and in the spiritual life. Social and political injustice had to be ended, not because to do so was expedient, but because injustice was an evil thing.

In these days of warfare of a total nature, all men and women shared the responsibility if war broke out. Peace had to be worked for steadily. The way of life of every individual affected international relations. He referred to Gandhiji's part in the amicable settlement of the differences between India and England, and that of some well-disposed individuals in England. He could see the working of Gandhiji's spirit in the fine efforts for peace which had been made, by Indian leaders like Shri Jawaharlal Nehru, in Korea and Indo-China.

The Mayor said that the present newly achieved freedom from war was only the beginning of peace. Strenuous efforts and wisdom were required to consolidate it. He urged the establishment of a World Peace Centre by the UNO, with the co-operation of all nations. He believed that it would make easier the solving of all the other problems of the One World in the making.

REGIONAL LANGUAGES PLUS ENGLISH

Language, states Shri P. Kodanda Rao in his pamphlet *Bi-Lingualism for India*, is a medium of communication of thoughts and "languages have no political, religious, racial or other correlations." He illustrates this with some examples, but then how does one account for such facts as diverse languages? Shri Rao believes that in the choice of a language the determining factor should be its "current communicational utility." Hence in India certain regional languages should be developed.

"The Census of India, 1951, listed over 750" languages in India. Some of them were spoken by a very few. "It is obviously impossible to provide education or administration at even the lowest level in each" of them, writes Shri Rao. But in most parts of India, the regional languages are the media of instruction for pre-college education.

The present policy of bilingualism should continue, argues the author; regional languages being used at the lower levels of education and administration and English at the higher levels. English is wrongly looked upon as "foreign." Mahamahopadhyaya P. V. Kane admitted in his Presidential Address to the India Languages Conference held at Poona in 1953 that no regional language could competently replace English for the next *fifty years*.

Shri Rao presents a scheme of bilingualism which merits attention. To sum up in the words of Shri Rajagopalachari, whom he quotes:—

> Let us not give up English, which we acquired by the accident of history....English ...is a universal language...the language of modern science, modern research, modern politics and modern scholarship in all branches of life.

ENDS AND SAYINGS

"——————ends of verse
And sayings of philosophers."
HUDIBRAS

The Indian Institute of Culture, Basavangudi, Bangalore, observed on August 12th the Ninth Anniversary of its founding. Appropriately the Special Meeting took the form of a joint celebration of the Foundation of the Institute and of the 123rd Birth Anniversary of Mme. H. P. Blavatsky. For it was her teachings that inspired the establishment of the Institute, on her Birth Anniversary in 1945, as they have inspired the labours of its principal workers ever since. H. E. Shri Sri Prakasa, the Governor of Madras, delivered the Foundation Day Address, which he gave under the chairmanship of Shri B. P. Wadia. The Chairman introduced him as a man not only of patriotism and of learning but also as a man of generous sympathies and spiritual impulses, above provincialism and with an international outlook.

Shri Sri Prakasa gave a wonderful retrospective picture of what the world and especially India had gone through in the last century and where it had come. He spoke first of the fitting coincidence of the Anniversaries of the Institute and of Mme. Blavatsky, who was among the greatest of those whose names shed lustre on the 19th century.

That century had stood for aggressive nationalism in the West and colonialism in the East; for industrialism and for science with a philosophy of materialism. Mme. Blavatsky had challenged the century's ideology on all fronts. For nationalism she had preached internationalism; she was not enthusiastic about industrialism, which had brought poverty and other evils; and her science was based on spirituality, not materialism.

In the three great objects of the Theosophical Soceity, which she had founded in 1875 in America, she had given the world what we should do well to keep in our hearts. The first proclaimed universal brotherhood without distinctions of race, creed, sex, caste or colour. The second was the comparative study of religions; without that attitude religions divided rather than united men. The third was the study of the powers latent in man, which could explain many things apparently inexplicable or even unbelievable.

These were still much needed. The preaching of brotherhood in all nations could create the atmosphere in which real brotherhood would be possible. Communism was not the last word on religion; it was necessary to study the message of the great teachers of the past. Also man's latent powers should be studied. The hydrogen bomb did not exhaust man's creative energy; he hoped this would be used in future for the peace and prosperity of mankind.

Theosophy was still needed; it was not theoretical, but a practical mode of life. Mme. Blavatsky said in her great work, *The Key to Theosophy*, "Theosophist is who Theosophy does." Both Mme. Blavatsky and Mrs. Besant, who was inspired by Mme. Blavatsky, had worked hard to make life livable by the humble, the poor and the outcast. And Colonel Olcott had been the first to start "Panchama" schools in Madras, teaching Indians their duty to their brethren.

Mme. Blavatsky had come to India in 1879, with Colonel Olcott. The humiliation of subjection to a foreign country had made many Indians doubt their own traditions and faith. Their reaction was to become as much like

Europeans as possible. The reaction of others was to repudiate all foreign influences and cling to orthodoxy lest they be submerged. Mme. Blavatsky had come as a great reconciler of these two streams of thought. She declared India to be the home land and the Holy Land of all mankind. She also taught of great Masters of Wisdom in the Himalayas, who were of the Indians' kith and kin and who had a hand in guiding world events.

She had brought hope and joy to the people of India when they were thinking themselves lost and with no future. She repeatedly said that she had nothing to do with politics, but the very arousing of a subject people had a political effect. Whatever might be the future of the Theosophical Movement, we could not be sufficiently grateful for the service it had rendered.

At the special meeting of the Indian Institute of Culture to celebrate Independence Day, Shri K. Guru Dutt set the tone by remarking from the chair that our rededication to our motherland on such a day should be in no chauvinistic spirit but in that of the ancient Indian prayer: "Let all people be happy!"

Janab Mohamed Sheriff saw the significance of India's enfranchisement in the triumph of soul-force in politics. Already India had served peace nobly and he hoped in spite of the dark immediate future that she might succeed in making peace even between the two blocs. Only unremitting work to ennoble the citizens' characters could make possible a national policy equal to this task.

To worthily keep the freedom won, said Prof. K. Anantharamiah, we needed, even more than the remodelling of the outer social structure, the infusing of a spirit of critical but reverent inquiry into the young. This would lead them to appreciate the finest in all the cultural streams in India and ultimately effect a synthesis. Youth had unbounded enthusiasm; it was for wise elders to give it direction and depth.

The chairman brilliantly drew upon the highest thought of Greece and Rome. Aristotle had shown that freedom consisted in following the constitution. This "constitution" was a concept similar to *Dharma*, which by ancient definition was that which sustains individuals and societies in all circumstances. Tacitus, the historian of "practical" Rome, had declared material civilization the least important aspect of civilization. From Rome we had to imbibe the virtues of *humanitas*, respect for human personality; *gravitas*, high seriousness, *shraddha*; and true cosmopolitanism, which would enable us to address an all-Indian audience as Bhaskararai had done.

A very interesting meeting was held at the Indian Institute of Culture, Basavangudi, Bangalore, on August 7th, to observe the 13th anniversary of the passing away of Dr. Rabindranath Tagore.

Under the chairmanship of the Rev. L. M. Schiff, an inspiring lecture on "The Religion of Rabindranath," which will be published as a Transaction of the Institute, was given by Shrimathi Maitraye Devi, herself a poet, the daughter of the well-known philosopher, Dr. S. N. Das Gupta, and the wife of Dr. M. Sen. The lecturer was peculiarly well fitted for her task of interpreting the thought of the great Indian poet, philosopher, educationist and artist. She had been in close touch with him since her childhood, as a devoted admirer, pupil and friend. The story of his several summers, towards the close of his life, spent as the guest of her husband and herself in their plantation home in Mangpu in Darjeeling District, is delightfully told in her Bengali book, *Mangpute Rabindranath*. She is the author besides of a critical study in Bengali of different aspects of his genius, and of two volumes of poetry.

In our huckster age one clasps hands "as over a vast" with a kindred spirit when one hears a man speak for beauty and for an education that gives young people a longing for it, as did Sir Cecil Syers, with the dream days of Oxford behind him, in his address on June 25th, 1954, to the Classical Association of Ceylon, reprinted in *The New Lanka* of July 1954.

Whatever a student may wish ultimately to make his province, a classical education, says Sir Cecil, is the broadest and best preliminary training. From it can come an accuracy of thought and a feeling for words that today are at once rare, necessary and hard to acquire; a sense of humour invaluable in a world of tensions; a love of beauty of language and a lofty gentleness of spirit that alone can make a full man, in a sense nobler than Bacon's. That a classical education is not practical is a mere catchword. A wise thought, too, is this:—

> I believe that study of Greek and Latin literature nourishes and sharpens appreciation of the sound of words.... *This appreciation is not confined to the two languages themselves but spills over and colours one's feeling for one's own language too.* (Italics ours)

In India today it can be fruitfully applied; for the study of English and Sanskrit will do for the Indian languages as much as that of Greek and Latin has done for what, after all, is among the greatest of modern literatures.

Prof. W. T. Stace served with the British Civil Service in Ceylon from 1910 to 1932 and hence knows well the British type of colonialism. On the basis of his experiences and observations he writes on "British Colonialism" in the Spring 1954 issue of *The Yale Review*.

British administration, though autocratic, was efficient, incorruptible and just, and the army of Civil Servants was chosen on the basis of a very stiff competitive examination. The best brains were chosen and these had had a first-class general, classical education. But the majority of them were quite innocent of political or administrative knowledge.

These recruits, however, picked up "tiny crumbs of knowledge here and there," learning "on the job itself," and became surprisingly efficient. At the same time, British colonial rule lacked imagination and breadth of vision. They unquestioningly had to follow precedent and could take no steps to promote self-government among the subject peoples. There was no political freedom given but the maximum of personal freedom was allowed, writes Professor Stace. As to India in her struggle for freedom, he observes that it was not a matter of personal liberty there, but of "civil disobedience" adopted by Gandhiji and his followers, which, it was claimed, made a technical difference, but that was "not to say that the British acted wisely or well."

Professor Stace admits that the subjection of a people by a foreign Government is a moral evil but he adds that the British, at least, sowed the seeds of personal freedom in far places and had not been entirely unmoved by ethical considerations in regard to their Empire. Besides, power politics rather than moral scruples sway not only the British but all nations; and colonialism is on the wane now. The latter is true, but is not colonialism still dreaded, and intense wherever it exists?

In *Perspectives*, Spring 1954, Louis Kronenberger, analysing some "patterns of conformity in the American character" under the title "The One and the Many," writes:—

> Many more people will risk being thought sinners than saints, wastrels than prigs; and though the basis for most satire on human pose and pretension is people's wanting to be accounted more cultured or intellectual or artistic than they really are, in recent times the satire might more appositely have concerned their pretensions to being he-men, good guys and low-brows.

An interesting phenomenon and by no means peculiar to the United States. It seems to be closely related to that unfortunate abstraction: the Common Man. Ever since "the common man" was declared the proper source of political authority, incompetent thinkers, shrewd producers of plays and films, and alleged poets have shown an increasing tendency to make him the judge of all manner of things that ought to be subject to the judgment only of unusually gifted and experienced men.

The interesting fact is that "the common man" judges nothing; for nobody quite believes himself one. In practice it is still uncommon men who deliver the critical judgments; only, too many of them feel oddly compelled to lower their standards out of deference to "the common man."

Who profits by this suicide of the intellect? Mr. Kronenberger points out that the adoption by educated people of "low-brow" talk results only in a "loss in real communication." What is true of language is true of all matters of taste. When the most educated class relaxes the self-discipline necessary for good taste it is reducing the opportunities open to the less educated classes, not bringing some new heaven within their reach.

The apparent humility of this attitude cloaks the insulting assumption that "the common man" is made of baser metal. The truly democratic assumption, on the other hand, would be that in the long run all human beings have the same glorious possibilities. We must not debase but preserve as a sacred trust the highest ideals, the most refined taste, the subtlest intellectual tools, for "the common man" to take hold of as he is educated into the ability to use them.

A Plea for Sanskrit as National Language, by Principal J. N. Borah, which has been translated from the Assamese by Prof. S. M. Das, is a pamphlet which points out why Sanskrit should replace Hindi as the national language. Hindi is not considered to be up to the mark; also it borrows freely from the Sanskrit and would thus gain an undue advantage over the other regional languages. Sanskrit, says the author, "was the national language of India till the coming of the British." It has a rich vocabulary and literature and is the source of many of the regional languages. Sanskrit would hence harmonize differences while Hindi would only widen them and "create disorder."

Sanskrit is not now a spoken language, yet many, many people "in India can understand" it. So, pleads Principal Borah, institutions all over the country should promote the publication of "books and periodicals on modern subjects in simple Sanskrit" and in the Devanagari script.

A national language is usually the most current and common language of the masses. It is doubtful whether many will at present support Mr. Borah's plea.